


JUST A PEEP
INTO THE
MUSLIM MIND

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Introduction

Hindus and Muslims have to live together in India till eternity as they have been living together happily for the last 1,200 years in thousands of our Indian villages. But for a few foolish acts by both, they have to their credit a glorious record of mutual respect, understanding, and love. I can assert that there was no country in the world, which succeeded so well as India in having created a unique harmony even out of differences. But, soon after the fall of the Muslims, there came a sudden change in the Indian atmosphere.

The Britisher had to win the support of the Hindus against the Muslims. He posed himself as their great liberator. The Muslims were depleted as their born enemies. He made the best use of his powerful propaganda machinery and the unsuspecting Hindu believed him and supported him against his Muslim brother who was at the time heroically struggling for India's freedom. This naturally created a great deal of misunderstanding between the Muslims and the Hindus. Even today you see the effect of that great mischief. Some of our best men are today its unconscious victims. They do not see their great folly in their mutual suspicion which means confidence in the Britisher whom they affect to dislike. Every decent Indian should do his or her best to purge the Indian atmosphere of this evil.

We have to tell our great people simple truths about our ancestors. Historical traditions of mutual

respect and love have been buried into oblivion. So, we have to write simple books telling our people how our great ancestors did succeed in achieving Hindu-Muslim solidarity. With this object in view, I have written this book "Just a Peep into the Muslim Mind!". You may see in it that very many false things have been said against Muslims by selfish men with a view to prejudice the non-Muslim countrymen. Every average Hindu should know at least something about the Prophet, his religion, and the achievements of the Muslims. When once this is done, there will grow mutual respect and love. Friendship with ten crores of Indian Muslims means friendship with the Muslim world. The Muslims have felt proud of very many great achievements of the Hindus in Astronomy, Mathematics and Philosophy. I would like to see my non-Muslim brother take pride in all the grand achievements of the Muslims. Are we not proud of our great Tagore and our great Iqbal? We are proud of our players when they play a decent game in foreign countries. Mutual respect and love will make India happy and prosperous.

In a free India there shall be enough to eat, enough to clothe, decent houses to live in, schools to teach all our children, hospitals to look after our sick. In a free India idleness will be punished as a crime; men will have equal opportunities to shape their own destiny. View the whole question from the point of view of service, and the communal fear and jealousy, now due to economic causes, will disappear. If we act wisely we can save India and the world.

Two diabolical wars in one generation have broken the world to pieces. They have also conclusively proved that a civilization which has used atomic energy

for the destruction of mankind is no safe guide to humanity. This is my firm belief. The Hindus and Muslims should realize this. A strong India with her unlimited and untapped resources and teeming millions of hard-working, brave and intelligent men and women can really soothe the suffering humanity. When once Hindus and Muslims cast their present mutual fear, jealousy and suspicion and behave like brothers, we shall be a source of the greatest possible service to the world.

Idea of domination should yield place to the idea of service. All decent men hate and resist domination. Such being the case, any idea of domination apart from its being silly, wicked and unpatriotic, will create an unnatural atmosphere. So, we should be moved by the idea of service to motherland; Service to Motherland means service to Muslims, Hindus, Sikhs, Christians, Anglo-Indians and all others whose motherland is India. I think that my book will, to a great extent, kill mutual prejudices, fears and suspicions and create a better atmosphere. I would like my reader to go through this book with the same love with which I have written it.

I am thankful to my sister Mrs. D. Abdul Majeed for having rendered me all possible assistance in bringing out this book.

MADRAS.)
9-7-'46.)

A. M. ALLAPICHAJ.

CONTENTS.

	Page.
1. Life of the Prophet	1
2. Islam	36
3. Islam's contribution to the progress of the world	57
4. A few facts about Indian Muslim Rulers	95
5. Spread of Islam	163

Just A Peep into The Muslim Mind!

I. Life of the Prophet

At the early dawn of the seventh century of the Christian Era a calm, quiet and thoughtful man of medium size and height with his commanding broad forehead, his eyes deep and penetrating and his face most handsome to look at, was often seen walking along in the streets of Mecca, "heedless of the passers-by, heedless of the gay scenes around him, deeply absorbed in his own thoughts."* This was our Mohammad, the great Prophet who was born at Mecca on the 29th day of August, 570 A.D. His father, Abdullah, belonged to one of the noblest Arab families. He died six months before the birth of his son. His mother, Amina, was the daughter of Walib, the chief of the clan called Zohri. The child was entrusted, according to the Arab custom, to the care of a nurse named Halima, a Bedouin lady of the tribe called Bani Saad. This good lady brought up the baby with great care and affection. When the child became five years of age, his mother took charge of him and brought him up with loving care. But, when he became six he lost his mother too. His grandfather, Abdul Mutallib, took charge of him and brought him up with great care. After two or three years, he too passed away leaving the future great Prophet to the charge of Abu Talib, Mohammad's good and affectionate uncle.

* Amir Ali's "Spirit of Islam" Vol. I, p. 100.

These great misfortunes could not but leave their indelible marks upon this most imaginative, intelligent and intellectual boy. He became serious, reflective and pensive. Unaffected by the society in which he lived, this boy lived in a world of his own observing carefully the great and good Nature: heaven and earth, the sun and the moon, the twinkling stars above, the valleys, the sandy deserts, hills and every thing in Nature had a great meaning for him. When he was twelve, he went to Syria with his uncle who was a merchant. Here he observed many things. In this journey Bahira, a clergyman, saw in this bright boy the future great Prophet.

About 1,300 years ago, when the great Prophet, Mohammad, was born in Arabia, it is admitted historically that the world was in a state of moral, religious and intellectual degradation. Religious controversies led to brutal persecution and bloodshed; human sacrifice was practised in the name of gods and religion; profligacy was rampant; artificial barriers between man and man killed the very soul in man; people drank, danced, and died without any thought of the morrow; the strong exploited the weak; the idea of one Great God was banished and His place was usurped by many a man-made god; woman was treated with contempt: all that the great prophets taught and achieved all over the world were sunk into oblivion by the selfishness of man. Man became the hater of man. In the significant words of the Quran, "The world was on the brink of an abyss." What applied to other parts of the world applied with greater force to Arabia. The proud and haughty Arabs buried alive their helpless, female children. They were notorious robbers and gamblers. But, they had certain remarkable virtues too: they were brave

and hospitable, imaginative and sensitive, sincere and emotional, trustworthy and intelligent, active and agile. They were also famous for their brilliant eloquence and great memory.

He grew up loved by those that knew him. People liked his kindness, gentleness, sweetness of temper, his fair and honest looks and his integrity and wisdom. He was known for his honesty and people called him Al-Amin, i.e. "trustworthy". Before this great, good child, "lay his country, bleeding and torn by fratricidal wars and internecine dissensions, his people sunk in barbarism addicted to obscene rites and superstitions and with all their desert virtues, lawless and cruel".* This thoughtful boy grew up feeling keenly unhappy over the lot of his erring people.

When he became twenty-five years of age, the rich, good and beautiful lady Khadija, then a widow of about forty years of age, was married to him. Every one was happy about this marriage.

He would often retire to a cave in the Mount Hira about two or three miles to the north of Mecca, the most famous city in the Arabian peninsula, and would spend his time in deep contemplation. Thus many a year passed away preparing him slowly, but surely for the future great message which he was called upon to deliver to the erring world. "Solitude had indeed become a passion with him. Here, in this cave he often remained whole nights plunged in profound thought and deep communion with the unseen, yet all-pervading God of the Universe."

In his fortieth year, one day in the still hours of the night and sweet calmness of the early dawn, the

*Amir Ali's "Spirit of Islam"

Angel Gabriel said to him, "Cry in the name of the Lord" and when he was commanded for the third time to cry, Mohammad said, "What shall I cry?" "Cry in the name of the Lord" was the answer: The Angel disappeared. Mohammad hurried to his noble wife Khadija, narrated to her all that had happened, and said, "O Khadija! what has happened to me?" He lay down and she sat by him watching. When he recovered from his trance he said, "O Khadija! I have become either a soothsayer or a mad man." She replied, "God is my protection, O Abul Kasim! He will surely not let such a thing happen unto thee; for thou speakest the truth, dost not return evil for evil, keepest faith, art of a good life, and kind to thy relations and friends. And neither art thou a babbler in market-places. What has befallen thee? Hast thou seen aught terrible?" Mohammad, the Al-Amin, "the trusty" replied, "Yes." "Rejoice, O dear husband! and be of good cheer," said she, "He in whose hands stands Khadija's life is my witness that thou wilt be the Prophet of this people." Then she went to her cousin, the venerable old Waraka, learned in "the scriptures of the Jews and Christians" and narrated to him what had happened to her noble husband. He exclaimed, "Kuddus, Kuddus, Holy, Holy . . . He will be the prophet of his people. Tell him this. Bid him be of brave heart." When Mohammad the prophet and the venerable, old, blind man subsequently met in the streets, Waraka said, "I swear by Him in whose hands Waraka's life is, God has chosen thee to be the Prophet of this people. They will call thee a liar, they will persecute thee, they will banish thee, they will fight against thee. Oh, that I could live to those days! I would fight for thee." So saying he kissed the Prophet's forehead. The soothing and encourag-

ing words of his beloved wife Khadija and the unambiguous assertion of Waraka gave hope and courage to our beloved Mohammad who was then tormented with doubts and misgivings.

Our lady Khadija who knew her husband, the Al-Amin, for more than twenty years, unhesitatingly believed in his great mission. Hazrath Ali, Zaid, Hazrath Abu Bakr, Hazrath Osman, Saad-bin-Waqqas, afterwards the conqueror of Persia, Zobeir-bin-Awam, Falha-bin Obey-dulla, Abdur Rahman-bin-Awf, Abu Obeyda bin-Jarrah, the conqueror of Syria, Sayd-bin-Zaid, a cousin of Omar and Sayd's wife, Inthinaa, Arqan and the slaves, Hazrath Bilal and Abdulla-bin-Masud were the early believers in his great message of the Unity of God.

When his nearest kinsmen and those that know him best readily believed in his mission, they did so fully realising the risks involved. Had they but noticed even the smallest sign of selfishness or insincerity in him, they would surely not have braved the worst possible persecutions at the hands of their enraged and barbarous countrymen, nor would they have fled from their dear country for the sake of a false man and a false religion, nor would they have suffered with so much of determination and pleasure the torments of a social boycott and excommunication.

The Meccans were annoyed at this new mission which destroyed all their fond notions of gods, their vested interests, and inequalities existing among them. For three long years he laboured hard and quietly to wean his people from idols and superstitions but to no purpose. They made up their minds to destroy this

infant religion : they ridiculed him, and his faith ; they insulted him ; they assaulted him ; they set up children and notorious characters to jeer at him and annoy him ; they called him a liar ; they threw dirt over him ; they threw thorns in his way. The great Prophet bore them all with patience ; because he loved them in spite of all the wrongs they did to him in their ignorance. They cruelly persecuted his followers. Omaiyah, son of Khallaf, would throw Hazrath Bilal, the Negro slave, on the scorching earth with his face turned towards the scorching Arabian sun and would place a big block of stone on his chest and command him to abjure his new religion of the oneness of God. "Ahadoon, ahadoon," "One, (God) One," was the reply of that brave fellow, in the very jaws of death. Hazrath Abu Bakr subsequently bought Hazrath Bilal from his cruel persecutor and set him free. Khobab and Amr-bin-Yasir bore permanent marks of torture on their persons and thus also the everlasting signs of their simple faith, courage and determination to stand by their ideal, unmindful of consequences. Suheib gave up all his great fortune in Mecca as the Meccans would not suffer him to go with his wealth to Medina where the Prophet lived. Othba, son of Rabia, scorned all offers of honour, dignity and position for the sake of Islam. The leader and his few followers stood firmly the wrath of their compatriots. Their very firmness and determination to stand by what they held to be true, drove mad their relentless foes whose cruel persecution of the Muslims, as time went on, became much more cruel and unbearable. The great master advised his followers to seek refuge in the neighbouring Christian Kingdom of Abyssinia where ruled a pious king. Fifteen Muslims left their dear country for the sake of their conviction and were soon on the hospitable shores of the pious and tolerant Negus.

This flight known as the first flight in Islamic history occurred in the fifth year of the Prophet's Mission. Subsequently many more Muslims joined the first emigrants in Abyssinia, and the emigrants in Abyssinia then numbered eighty-three men and eighteen women. But their foes saw danger in their flight to a foreign kingdom and pursued them like furies. Their deputies demanded the delivery of the helpless refugees on the charges of their abjuration of their old religion and the adoption of their new religion. The Negus sent for the exiles and said to them, "What is this religion for which you have abandoned your former faith and adopted neither mine (Christianity) nor that of any other people? Jaffar the leader of these First Pilgrim Fathers, the son of Abu Talib and the brother of Hazrat Ali gave the following soul stirring and famous reply, 'O King, we were plunged in the depth of ignorance and barbarism, we adored idols, we lived in incontinence, we are dead bodies and we spoke abominations, we disregarded every feeling of humanity and the duties of hospitality and neighbourhood, we knew no law but that of the strong. When God raised among us a man, of whose birth and truthfulness and honesty and purity we were aware, and he called us to the unity of God and taught us not to associate anything with Him, he forbade us the worship of idols, and enjoined on us to speak the truth, to be merciful, and to regard the rights of neighbours, he forbade us to speak evil of women, or to eat the substance of the orphans, he ordered us to fly vices and to abstain from evil, to offer prayers, to render alms, to observe the fast. We have believed in him, we have accepted his teachings and his injunctions to worship God and not to associate anything with Him. For this reason our people have risen against us, have persecuted us in order to make us

forego the worship of God and return to the worship of idols of wood and stone and other abominations. They have tortured us and injured us, until finding no safety among them, we have come to thy country and hope thou wilt protect us from their oppression." The Negus was impressed by this: he turned down the demand of the Meccans.

Though his followers were seeking refuge in other lands, the master stood firmly at his post, and preached his mission amidst every insult and outrage. When all these failed, the Meccans attempted to seduce him with promises of riches, honour and position but to no purpose. He spoke to them thus: "I am neither desirous of riches nor ambitious of dignity nor of dominion. I am sent by God, who has ordained me to announce glad tidings unto you. I give you the words of my Lord; I admonish you. If you accept the message I bring you, God will be favourable to you both in this world and in the next; and if you reject my admonitions, I shall be patient, and leave God to judge between you and me." The Meccans were thoroughly foiled in their design: this led to fiercer persecution and the whole city was in course of time up in arms against our beloved Mohammad and his followers.

They sent deputations to Abu Talib to stop Mohammad's activities and ultimately spoke to him thus: "We respect thy age and thy rank, but our respect for thee has bounds, verily we can have no further patience with the nephew's abuse of our gods and his ill-words against our ancestors; wherefore do thou either prevent him from doing so, or thyself take part with him, so that we may settle the matter by fight until one of the two parties is exterminated." The venerable, old gentleman was worried at this challenge.

He sent for his nephew, and informed him of the determined resolve of the Koreish and "begged him to renounce his task". He (Mohammad) burst into tears and gave the following firm and remarkable reply: "O my uncle, if they placed the sun on my right hand and the moon on my left to force me to renounce my work, verily I would not desist therefrom until God made manifest His cause, or I perished in the attempt," and turned to depart. The affectionate uncle said to him, "Son of my brother, come back; say whatever thou pleaseth; for by the Lord I shall not abandon thee, nay, never."

The Koreish were annoyed at his attitude. They held out their menacing threats. Abu Talib appealed to the sense of honour of his kinsmen, the Bani-Hashim and Bani-Mutallib to protect our beloved Mohammad, a distinguished member of their family. Except Abu Lahab, everyone responded to it nobly. In the meanwhile Hazrath Omar, the future second Caliph and one of the greatest men that the world has ever produced, believed in Mohammad's mission. This gave immense strength to the Muslim fraternity.

The Koreish redoubled their persecution, and in the seventh year of the Prophet's mission they formed a league against the Bani-Hashim and Bani-Mutallib. They declared a social boycott against the Muslims and the descendants of Hashim and Mutallib. They bound themselves not to enter into any contract of marriage with the Hashimites or to buy and sell with them. The Muslims and other Hashimites and Mutallibites, apprehending a sudden attack from the enemy, left their houses and retired to the shibordefilo the quarter of Abu Talib. This isolated existence of worries and torments continued for two or three years

Towards the tenth year of his mission, Hisham, son of Amr, and a few other noble souls, being moved by the miseries of the Hashimites and Mutallibites, succeeded in annulling the pact, and the two families were taken back to the enjoyment of the communal rights and privileges.

Soon after this, passed away his beloved wife, Khadija, "his angel of hope and consolation" and his great uncle Abu Talib, who stood by him through thick and thin and who was his tower of strength.

These were terrible blows to the great Prophet. His mission appeared an almost dismal failure at Meccà, but he wanted to deliver his message to other people: he went to Tayif about seventy miles to the east of Mecca. He sojourned for about ten days here, and his attempt to deliver his message to the people of Tayif was apparently a colossal failure. He was ridiculed, insulted and assaulted. He was hounded from this place. The great, kind Prophet offered his famous prayer thus: "Oh Lord, I complain unto Thee of the feebleness of my strength, the poverty of my expedients; and of my insignificance before mankind. Oh, Thou most merciful, Thou art the Lord of the weak and Thou art my Lord. Into whose hands wilt Thou abandon me?"

But for the dauntless courage, perseverance, endurance, firm conviction, and sincerity of this unique champion of God, the world would surely not have known Him as He is known today to millions of mankind. In his journey to far-off Tayif, unaided and almost alone to deliver his lofty message of the Unity of God in the midst of strange and angry faces unmindful of dire consequences to his person and life

we cannot but see a prince of heroes standing by his ideal with all his sincerity, fortitude and devotion. I wish to quote here what Sir William Muir has said about this famous episode: "There is something lofty and heroic in this journey of Mahomet to Tawif a solitary man, despised and rejected by his own people, going boldly forth in the name of God like Jonah to Nineveh and summoning an idolatrous city to repentance and to the support of his mission. It sheds a strong light on the intensity of his own belief in the divine origin of his calling."

The Prophet was not discouraged by his failures. He would often be seen preaching to the caravans during the season of the annual pilgrimage who assembled both in Mecca and its vicinity. One day in the valley of Meinah the Prophet saw a group of nine conversing together. These six men belonged to the tribe of Khuzaij in Yathrib. The Prophet spoke to them about his mission and these good simple men of destiny readily believed in his great mission and in his sincerity and earnestness and promised to return during the season of the next annual pilgrimage.

They returned to their city and told their countrymen that a Prophet had arisen among the Arabs to call them to the worship of one God and put an end to their intolerant and fratricidal discussions. Their words were believed. Next year these six gentlemen took six more men as deputies from the two important tribes occupying that noble city and went to Mecca. These dozen gentlemen met the Prophet on the hill called Aqaba and took the following pledge: "We will not associate anything with God, we will not steal, nor commit adultery, nor fornication, we will not kill our children; we will abstain from calumny and

slander : we will obey the Prophet in everything that is right ; and we will be faithful to him in weal and sorrow." This is the famous first pledge of Aqaba. This is really a turning point in the history of Islam. It opened a new world of hope to the great Prophet.

Regarding the interval between the first and second pledges of Aqaba, Sir William Muir has uttered the following remarkable words : " Mahomet, thus holding his people at bay, waiting in the still expectation of victory, to outward appearance defenceless, and with his little band as it were in the lion's mouth, yet trusting in His Almighty power whose messenger he believed himself to be, resolute and unmoved, presents a spectacle of sublimity paralleled only in the sacred records by such scenes as that of the Prophet of Israel, when he complained to his master, ' I, even I only am left.' " The Koreish both out of ignorance and jealousy had set their face against the messenger of God. Except a few noble souls, the city of his birth had rejected him as a crazy revolutionary born to destroy its old creeds and its old society.

In 622 A.D. seventy-five Yathribites including two women came to Mecca to invite their master to their city. In the stillness of the night, these men met under the hill and the great Prophet appeared among them accompanied by his uncle Abbas, and explained to them about his mission and the risks and dangers involved in their adoption of his message. Their enthusiasm knew no bounds and they said : " Speak, O Prophet of God, and exact any pledge for thyself and thy Lord." The first pledge was repeated : they also promised to " defend him and his, even as they would their women and children ". This the Koreish

knew immediately, and intensified their furious and heartless persecution of the Prophet and his adherents, and they wanted to wipe them out before they could hope to get the pledged assistance of the far-off Yathreb.

The Prophet feared a general massacre of the Muslims and advised them to fly to Yathreb: about a hundred families immediately disappeared from Medina, and went to Yathreb where they were received with enthusiasm. But, the great master quailed not and stood bravely at his post. By him stood Hazrath Abu Bakr and Hazrath Ali. The Koreish saw in this sudden disappearance of the Muslims from Mecca, the future menace and threat to their safety: they resolved at all costs to destroy the centre of this power by annihilating the Prophet. Abu Jahl, the resourceful evil genius of Arabia, suggested to them the idea of choosing a number of assassins from different families and of plunging their wicked swords into the sacred bosom of our dear Mohammed. The assassins, the bold youths of the Koreish, posted them elves around the Prophet's house. But, the Prophet knew of their design, and escaped from this place with his great friend, Hazrath Abu Bakr, leaving his brave cousin, Hazrath Ali, in his bed. For some days they were hiding in a cavern of the Mount Thaur, a hill to the south of Mecca.

When the Koreish learnt of the Prophet's escape, they were mightily enraged; they set a price of a hundred camels upon his head. Once or twice he was about to be detected. The heart of Hazrath Abu Bakr gave in. "We are but two," said he. "We are three, God is with us" was the Prophet's reply. But for this guidance and protection, the assassins' sword

would have destroyed our beloved Moham^hmad and would thus have obliterated for ever the sacred name and thought of one God, the Master of Universe. Brotherhood of man and his equality both in the sight of God and man would not have appeared in this world, had the assassins succeeded. Superstition, oppression, profligacy, intolerance, and tyranny of castes and priesthood would have flourished for ever, had the assassins killed our beloved Mohammad.

When the Prophet was in the cavern, the fair little Assama brought them food every night: there was nothing with which to fasten the wallet and so the fair little Assama, "the lady of the shreds", tore her girdle and with one piece she tied the wallet and with the other she secured it to the gear of the camel. Both the master and his disciple left the inhospitable city of their birth on the third night of their hiding and reached Yathreb within eight days. This famous flight known in Islamic history as "Hijrat" took place in the month of June, 622 A.D. The Prophet was received with great enthusiasm by the people of Yathreb; he soon became the undisputed leader of this commonwealth.

Yathreb now became the Medinat-un-Nabi, the city of the Prophet or shortly, Medina "the city". The presence of the Prophet did a great service to Medina: the two tribes of Aus and Khazraj forgot their old inveterate feuds, and rallied round the standard of Islam. The old divisions were put an end to: all those that gave up the city of their birth for the sake of God earned the designation of the Muhajerin (emigrants or exiles) and those that helped Islam in the hour of its trial were known as Ansars (Helpers). The brotherhood of Muslims was firmly

established on the foundation of love. A Mosque was built. The rights and duties of Muslims were defined. religious toleration and protection were granted to the Jews on condition that they would join the Muslims in the defence of Medina.

The enemies of the Muslims at Mecca and their allies were perturbed at what was taking place at Medina. They made up their minds to destroy the infant Muslim commonwealth. They raided the country up to the vicinity of Medina, they destroyed the trees of the Muslims and carried away their cattle. A force of a thousand well-equipped brave and determined men marched under Abu Jahl, the relentless and inveterate foe of Islam. The Muslims received timely notice of this movement and a small body of three hundred ill-equipped men advanced into the valley of Badr and occupied it. The enemies covered a distance of eleven days journey that is about 270 miles and were close to Medina to destroy the Muslims who had to take up arms in their self defence for the first time in the history of Islam. He who never in his life wielded a weapon to whom the sight of human suffering caused intense pain and pity, and who against all the canons of Arab manliness, wept bitterly at the loss of his children or disciples whose character ever remained so tender and pathetic as to cause his enemies to call him womanish, this man was now compelled from the necessities of the situation, and against his own inclination, to repel the attacks of the enemy by force of arms, to organise his followers for the purpose of self defence. * When he saw the enemy arrogantly advancing into the valley, the Prophet raised his hands towards heaven and offered his prayer "O Lord, forget not Thy promise of assistance

*Amir Ali's " Spirit of Islam

O Lord, if this little band were to perish, there will be none to offer unto Thee pure Worship." The little band of Muslims fought with the courage and devotion of heroes, everyone of whom was ready to sacrifice his all for the sake of his Lord and his Prophet. The enemy was defeated with heavy loss. Abu Jahl was killed. Many were taken prisoners, one of whom said, "Blessings be on the men of Medina, they made us ride, while they themselves walked; they gave us wheaten bread to eat when there was little of it, contenting themselves with dates." This took place in 624 A.D.

The victory in the battle of Badr is perhaps the greatest event in the history of mankind. If the Muslims had been defeated, Islam and the infant Muslim commonwealth would have been exterminated for ever. It gave courage to the Muslims who saw in their victory over the overwhelming number of the enemy their Lord's assisting hand. It gave them a status. The non-believing Arab world saw in this defeat the helplessness of their gods against the Muslim courage, devotion and determination. It undermined the morale of Mecca, and raised that of Medina. The Muslims fought for an ideal, but the Meccans fought for their interests.

The Koreish were smarting under the defeat at Badr. When the Koreish prisoners returned home, Abu Sufian, the relentless foe of Islam, left Mecca with two hundred horse-men and came within a few miles of Medina slaying people and ravaging the date-groves. The Muslims went forth and the enemy ran away dropping the bags of "sawik" or "meal-bags" and this affair is known as the "Battle of Sawik". It was on this occasion that the Prophet was sleeping.

alone under a tree at a distance from the Muslim camp. He suddenly woke up and beheld a warrior standing with a drawn sword in his hand. 'O Muhammad!' cried Durrhur. 'Who is there now to save thee?' 'I am,' was the reply. Struck with awe the Jew then suddenly dropped his sword which the Prophet immediately seized and exclaimed: 'Who is there now to save thee, O Durrhur?' 'Alas, no one,' replied Durrhur. 'Then learn from me to be merciful,' said the Prophet and returned his sword. The man became a Muslim and one of the staunchest adherents of the Prophet.

The Quraysh wanted to avenge their defeat at Badr. Soon after it they began their preparations for a vigorous struggle against the Muslims. An effective propaganda was carried on. The Meccans succeeded in getting the support of the tribes named Lihyan and Kinana. They soon collected a powerful army of three thousand well-equipped soldiers of whom seven hundred men were mailed warriors. Besides this there were two hundred cavalry men - Abu Sufyan, the inveterate enemy of Islam, led this powerful army. His enemies covered a long distance usually covered by eleven days' journey and meeting with no opposition from any side they took up a strategic position between which and Medina lay the hill of Ohod and a valley. From this safe place the enemy destroyed the fields and fruit trees of Medina. This was in 625 A.D. The Muslims could collect only a thousand men but Abdullah ibn Ubayy deserted the Muslims with his three hundred men. So the small force of seven hundred men with two horses among them marched steadily forward and gained the hill of Ohod. The Prophet posted a few archers on a height behind the troops with strict orders not to abandon this place,

whatever might happen. They were commanded to harass the enemy cavalry and to protect the Muslim flanks. The Koreish violently assaulted the Muslims and the wives of the Koreish chiefs encouraged their soldiers by their famous war-songs. Playing on musical instruments they sang, "We are daughters of the brave; on carpets we step delicately, boldly advance; we shall embrace you; turn back, and we shall shun you, shun you with disgust."

"Courage! Ye children of Abd-ud-Dar; Courage! defenders of women! Strike home with edges of your swords."

Muslim soldiers led by gallant Hazrath Hamza repulsed the Koreish attack, and fought with their usual courage, enthusiasm, and determination either to win or die. This little band of warriors was succeeding, but the archers posted on the height disobeyed their strict commands, gave up their position and dispersed in search of plunder. Khalid-bin-Walid, the military genius of the age, immediately perceived the weak point, rallied the horse and fell upon the Muslim rear. The infantry also turned up. The Muslims were caught between these. Many Muslims fell fighting. The brave Hazrath Hamza too was slain. Hazrath Abu-Bakr, Hazrath Omar, and Hazrath Ali were severely wounded. The enemy directed his attack against our Prophet who was surrounded by a few disciples. Abu Dujana and others formed an irresistible human wall and protecting their beloved leader and in that heroic and noble act they fell fast around him. The master, too, was severely wounded. The rumour spread that he was killed. This caused great dismay and consternation among the Muslims. But, when a small group of warriors under the intrepid

Hazrath Ali saw some Muslims engaged in another part of the field. It hurried to their succour, and, soon finding that the master was yet alive, it fought for his safety like a maddened lion, extricated him and retreated with him to the height of Mount Ohod. Hinda, the wife of Abu Sufian, tore out the heart of Hazrath Hamza and ate it. The Muslims slain were mutilated and the Koreish women avenged themselves by making bracelets and necklaces of the ears and noses of the Muslim dead. The Muslims no doubt lost the day, but the success of the Koreish was merely ephemeral. We do not know why the Koreish did not pursue their victory; God in His mercy should have blurred their vision to save Islam; for even then Islam and the Muslims would have been wiped out, had the Koreish pursued their victory with their usual courage and determination. God saved Islam, Muslims and Medina.

After their ephemeral victory at Ohod, the Koreish resolved to destroy the Muslims. The Jews, as usual, gave their whole hearted support to the Koreish quite contrary to the spirit of the pact between them and the Muslims. Far and wide men were sent to stir up the Arab tribes against the Muslims. A formidable coalition was soon formed. A powerful army of ten thousand well-equipped men, led by the formidable Abu Sufian, marched upon Medina. This was in 627 A.D. The Muslims could get together only three thousand men; a deep trench round the unprotected parts of Medina was immediately dug. This no doubt took away all the aggressive initiative from the Koreish. At this critical hour, the Bani-Kuraizha, the so-called allies of the Muslims violated their pledged faith and joined the enemy in spite of the entreaties of the Muslims not to do so. All the attempts of the Koreish to cross the moat were foiled by the determined

courage of the Muslims. The siege lasted for twenty days. The Korcish ran short of their provisions; their horses died in great number; there was murmur and confusion in their camp: Nature, too, contributed her definite share to their complete discomfiture. In the darkness of the night a terrible storm of wind uprooted their tents and a heavy downpour completed the confusion. Abu-Sufian and his army fled. The Muslims naturally saw the hand of God in the defeat of their powerful and relentless foes who began to lose their morale. The Muslim commonwealth, after this great victory, had very little to fear from the foes.

Sometime after this great victory, "the Prophet granted to the monks of the monastery of St. Catherine near Mount Sinai, and to all the Christians, a charter which has been justly designated as one of the noblest monuments of enlightened tolerance that the history of the world can produce. This remarkable document, which has been faithfully preserved by the annalists of Islam, displays a marvellous breadth of view and liberality of conception. By it the Prophet secured to the Christians privileges and immunities which they did not possess even under sovereigns of their own creed; and declared that any Muslim violating and abusing what was therein ordered, should be regarded as a violator of God's testament, a transgressor of His Commandments, and a slighter of His faith. He undertook himself and enjoined on his followers to protect Christians, to defend their Churches, the residences of their priests, and to guard them from all injuries. They were not to be unfairly taxed; no Bishop was to be driven out of his Bishopric; no Christian was to be forced to reject his religion; no monk was to be expelled from his monastery; no pilgrim was to be detained from his pilgrimage; nor were Christian

The Jews, too, were crushed because of their treason and treachery. Many of the hostile and marauding tribes were awed into submission. The season of pilgrimage had approached. The Prophet expressed his desire to visit the holy places. At once a thousand persons responded to his call. Preparations were made and the great Prophet accompanied by seven hundred men both Ansar and Muhajerin, all unarmed, set out on the pilgrimage. This created consternation among the Meccans who resolved not to allow the Prophet and his followers to enter the sacred place. But soon a treaty was made called the Treaty of Hodayba. According to its terms there was to be peace between the Muslims and the Koreish for ten years. Each party was to be at liberty to enter into alliance with any tribe. A Meccan coming to the Prophet without the consent of his chief or the guardian was to be returned to the Koreish. A Muslim going to the Koreish was not to be returned to the Muslims. The Prophet and his followers were to return to Medina without performing pilgrimage that year, but could perform it the next year. This treaty shows clearly that the Prophet was a man of peace. Some of its terms appeared to be disadvantageous to the Muslims. There were also some murmurs against some of its terms. But the great Prophet thought that some sacrifice should be made for the great blessings of peace. Had he wished, he could have invaded the inhospitable Mecca and avenged himself for all the wrongs and injuries the Koreish had done him and his followers.

You cannot have a comprehensive view of the character of the great Prophet without knowing the nature of his great mission. It was not a new one. It was as old as the world itself. God in His mercy sent many sentinels to all parts of the world: their

duty was to call the erring peoples to the worship of one true God, the Creator of all the seen and unseen things in the Universe. They discharged their duties faithfully. But, with the passing of ages, peoples' visions got blurred and they in their sordid selfishness and weakness saw the promptings of their own petty minds in what the great Lord had revealed to them through his faithful messengers. This went on systematically accumulating till man appeared to have lost his spiritual and moral existence. God in His mercy sent the Prophet: he delivered the very same, old message to the whole world. He was the Prophet of all humanity. All barriers of castes and creeds, colour and country, big and small, high and low were ruthlessly effaced. No one can be a true Muslim who observes anyone of these superstitions. He established on our very earth the brotherhood and equality of men. The virtuous were superior men; the wicked were inferior men. Man became under his law the architect of his own position and destiny.

Soon after his return from Meccen, the great Prophet despatched several envoys to invite neighbouring kings and their subjects to embrace Islam. Heraclius, the emperor of the Greeks, treated the messenger with great respect and sent a gracious reply. Subsequently, he questioned Abu Sufian, the relentless foe of the Muslims, "What are the doctrines that Mohammad advances?" "He bids us abandon the worship of our ancient idols; to adore one God; to bestow alms; to observe truth and purity; to abstain from fornication and vice, and to flee abominations" was Abu Sufian's reply. The Emperor then asked whether his men were increasing or decreasing in numbers. "His adherents are increasing incessantly, there has not been one who has forsaken him" was Abu Sufian's honest reply.

The Negus of Abyssinia and the Governor of Egypt treated his mission with respect and consideration. But, the Emperor of Persia tore the letter to pieces and drove away the ambassador with contumely from his presence. When the Prophet was informed of this he said, "Thus will the empire of Kesra be torn to pieces!" This was literally fulfilled within a few years after the Prophet's death. The Ambassador sent to the Ghassanide Prince, a feudatory of Heraclius, was cruelly murdered by another chief of the same family. This wanton outrage led to future Muslim conflict with Christendom.

To the north-east of Medina at a distance of three or four days' journey was a group of strongly fortified fortresses called Khaibar. The Jews of Khaibar, who hated the Muslims very bitterly along with their allies, the Bedouin horde of Bani-Ghatafan, and many branches of Bani-Nadhir and the Kuraizha, worked incessantly for the formation of another powerful coalition against the rising power of the Muslims. The Muslims immediately sent a force of 1,400 men. In spite of the determined resistance by the Jews, the Muslims reduced the fortresses including the al-Kamus, the powerful castle. The Jews realised their helpless position and sued for forgiveness which was generously granted. "Their lands and immovable properties were guaranteed to them." They were given complete religious freedom. They were to pay to the commonwealth half the produce of their land in return for the protection given to them.

Towards the end of the seventh year of Hegira, the Prophet accompanied by 2,000 Muslims performed the pilgrimage. This was in March 629 A.D. For three days the Koraish evacuated Mecca and the Muslims

after peacefully performing all the ceremonies connected with the pilgrimage returned to Medina. This pilgrimage is memorable for more than one reason. The Muslims who about seven years back, were banished from their dear city, homes, friends, and kinsmen because of their conviction in the worship of one true God, now returned to it only for three days. This is really unique in the history of the world. They were now no longer the weak and helpless Muslims of the past. No one could realise this more clearly than the Meccans themselves. The Muslims scrupulously observed the terms of the Treaty of Hudaib, and left Mecca after three days.

Their dignified bearing, discipline, simplicity, sincerity, devotion and their love for their great master could not but make favourable impression upon the Meccans who were tormented with a doubt whether their cruel persecution of the Muslims in the past was right or wrong. Sir William Muir has aptly described this grand scene in the following happy sentence: "It was a scene rendered possible only by the throes which gave birth to Islam." Many influential Koreish, struck by the master's kindness and love, the grand simplicity of his faith, the loveable change it had effected upon his followers, became Muslims.

We have already seen that the envoy sent to the Ghassanide prince was murdered. An expedition of three thousand men was sent to punish this wanton outrage. The Byzantians attacked the Muslims near Muta, a village in Syria. The Muslims had to retreat to Medina due to the overwhelming numbers of the enemy.

In 630 A.D. the Meccans and their allies, the Banu-Bakr massacred a number of Banu-Khuzaa who

were the allies and the protected people of the Muslims. This the Koreish did in violation of the treaty of Hdayba. A complaint was immediately made to the Prophet. The Muslims were now facing a delicate situation. Only a year back, for the sake of peace, they submitted themselves to the Treaty of Hdayba, which many regarded as unfavourable to the Muslims. Had the Muslims desired a year ago to avenge themselves for the wrongs done to them so very unjustly, they could have easily invaded Mecca, and punished the Meccans. But, they endured all the taunts, aggressions, and persecutions for the sake of their Lord ; now to leave undefended a protected people and the allies was a downright outrage against all codes of honour. The Koreish in their arrogance disregarded the Treaty and wantonly massacred the allies of the Muslims. A powerful army of ten thousand men was immediately formed and at its head the Prophet marched against Mecca. Except for a slight resistance by Ikrima and Safwan, Mecca, already imperceptibly influenced by Islam, tamely submitted to the Prophet. The great conqueror at the head of ten thousand irresistible men declared a general amnesty; all the evils the Koreish did to him and the Muslims were generously buried into oblivion. "No house was robbed, no woman was insulted. Most truly it has been said that through all the annals of conquest, there has been no triumphant entry like unto this." This generosity, the direct result of Islam, did not fail to touch even the heart of stubborn Mecca. The false gods for which the Prophet and his adherents were subjected to untold miseries, were relentlessly dealt with. Then, the Prophet in his sermon, dwelt upon the equality and brotherhood of mankind and asked the assembled people, "Descendants of the Koreish, how do you think I should act towards you ?" "With

kindness and pity, gracious brother and nephew," replied the Koreish. These words moved the gentle Prophet and he said, "I shall speak to you as Joseph spoke unto his brothers. I shall not reproach you today; God will forgive. He is the most merciful and compassionate. Seated on the hill of Safa, the Prophet received from hosts the pledge that they would not adore anything; they would not commit larceny, adultery or infanticide; they would not utter falsehood, nor speak evil of women."

Soon after, his principal disciples were sent to all parts of Arabia to invite the Bedouin tribes to Islam. They performed their duties with tact, patience and love and almost the whole of Arabia in course of time embraced Islam, the religion of one God and of Brotherhood and Equality of Man. But, Khalid-bin-Walid, the impulsive soldier, in mistake, killed a few of the Bani-Jadhima Bedouins. When the news of this bloodshed was brought to the Prophet, he cried, "O Lord! I am innocent of what Khalid has done." Hazrath Ali was immediately despatched. He, after careful enquiries as to the number and the status of persons killed and the nature of loss suffered by their families, paid the Diat strictly. Whatever remained after this, he distributed among the kinsmen of the victims and members of the tribes. This high sense of Islamic justice naturally pleased every one.

The Bedouin tribes of Hawazin, Thakif and others formed a formidable league to overthrow the Muslims. A bloody battle was fought near Hunain, a deep and narrow defile about ten miles to the north-east of Mecca. The enemy was thoroughly defeated: the Thakif took refuge in the city of Tayif. The fortified camp in the valley of Autas where the enemy took

shelter was reduced. The families of the Hawazin, and all that they possessed fell into the Muslims' hands. On a touching request made by the deputation of the Hawazin, the Prophet gave back at once his share in captives and that of the children of Abdul Mutallib. The disciples caught the spirit of the master and six thousand prisoners were in a moment set free. This was really a grand sight to see. This generosity touched the hearts of Thakifs who became earnest Muslims.

The flocks and herds of the Hawazin were distributed among the soldiers. A bigger share went to the newly converted Meccans. Some of the Ansar felt unhappy over this. When the Prophet knew this, he addressed the assembled Ansar in these words: "Ye Ansar, I have learnt the discourse ye held among yourselves. When I came amongst you, you were wandering in darkness, and the Lord gave you the right direction: you were suffering, and He made you happy: at enmity among yourselves, and He has filled your hearts with brotherly love and concord. Was it not so, tell me?" "Indeed, it is even as thou sayest," was the reply, "to the Lord and His Prophet belong benevolence and grace." "Nay, by the Lord," continued the Prophet, "ye might have answered, and answered truly, for I would have testified to its truth myself: 'Thou camest to us rejected as an impostor, and we believed in thee; thou camest as a helpless fugitive, and we assisted thee: poor, an outcast and we gave thee an asylum; comfortless, and we solaced thee.' Ye Ansars, why disturb your hearts because of the things of this life? Are ye not satisfied that others should obtain the flocks and the camels, while ye go back unto your homes with me in your midst? By Him who holds my life in His hands, I shall never

abandon you. If all mankind went one way and the Ansars another, verily I would join the Ansars. The Lord be favourable unto them, and bless them, and their children and their children's children! They all wept till their tears trickled down their beards and cried with one voice, "Yea, Prophet of one God, we are well satisfied with our 'share'". The Prophet returned to Medina.

In the ninth year of Hegira, several embassies came to him to do homage. After the martyrdom of Orwa, the chief of Tayif, the Tayisites, moved by the love, courage, and steadfastness of their martyred chief, embraced the faith of Islam. The tribe of Tay whose chief was Adi, the son of the famous Hatim, soon adopted Islam along with its chief. When Sufana, the daughter of famous Hatim, was brought a prisoner along with some of her principal clansmen, the Prophet at once set her and her people free and gave them many valuable gifts, and said to the Muslims around him, "The daughter of Hatim is free, her father was a generous and humane man, God loves and rewards the merciful." Kaab-Ibn-Zohair, a gifted poet and an inveterate foe of the Muslims, who used his genius to stir up the Arabs against them one day appeared before the Prophet and cried, "Apostle of God, if I should bring before thee Kaab as a Muslim would you pardon him?" "Yes," was our dear Prophet's reply. He immediately disclosed his identity. Several wanted to kill him, but the Prophet said, "No, I have given him grace." Then Kaab recited a Kasida, "which has always been considered a masterpiece of Arabic poetry". The Prophet was pleased with it and bestowed on its gifted author his own mantle.

For sometime the non-Muslim Arabs were entering the Kaaba and performing their old idolatrous and

superstitious rites within the sacred precincts. It was now considered harmful and dangerous to suffer the disgraceful customs to nullify the great work of Islam.

During the month of pilgrimage, Hazrath Ali was commissioned to read a proclamation on the day of the great sacrifice prohibiting non-Muslim Arabs from performing the pilgrimage and making the circuit naked. But, those that had treaty with the Prophet were to enjoy their rights till the termination of the treaty. Four months' time was allowed to others to return to their territories.

In the tenth year of the Hegira, i.e. on the 23rd February 632 A.D., the Prophet, accompanied by about 140,000 Muslims, left Medina. He knew that his mission was completed and that his end was fast coming. On his arrival at Mecca, he addressed the large concourse of Muslims from the top of Jabal-ul-Arafat. This was on 7th March 632 A.D. The words he uttered on that memorable day will ever continue to move the hearts of all good and decent men wherever and wherever they may be. They will live as long as the world will live. He addressed them in the following remarkable words: "Ye people! listen to my words; for I know not whether another year will be vouchsafed to me after this year to find myself amongst you at this place."

"Your lives and property are sacred and inviolable amongst one another until ye appear before the Lord, as this day and this month is sacred for all; and remember ye shall have to appear before your Lord who shall demand from you an account of all your actions."

"Yo people, ye have rights over your wives, and your wives have rights over you Treat your wives with kindness Verily ye have taken them on the security of God, and have made their persons lawful unto you by the words of God."

"Keep always faithful to the trust reposed in you and avoid sins. Usury is prohibited. The debtor shall return only the principal and the beginning will be made with the loans of my uncle Abbas. Henceforth the vengeance of blood practised in the days of ignorance is prohibited and all blood-feuds abolished commencing with the murder of my cousin Rabi'a, son of Harith."

"And your slaves! See that ye feed them with such food as ye eat yourselves, and clothe them with the stuff ye wear; and if they commit a fault which ye are not inclined to forgive, then part from them; for they are the servants of the Lord, and are not to be harshly treated."

"Yo people listen to my words and understand the samo. Know that all Muslims are brothers unto one another. Ye are one brotherhood. Nothing which belongs to another is lawful unto his brother, unless freely given out of goodwill. Guard yourselves from committing injustice."

"Let him that is present tell it unto him that is absent. Haply he that shall be told may remember better than he who hath heard it." Concluding the address, the Prophet said, "O Lord! I have delivered my message and accomplished my work." The large concourse below with one voice said, "Yea, verily thou hast." "O Lord, I beseech Thee, bear Thou witness unto it," said the Prophet and with these words the

Prophet finished his address. Soon after, the Prophet left for Medina after performing the rites.

At Medina, the Prophet spent his last days in settling the organisation of the provinces and the tribes. Able men were sent to the provinces and various tribes to teach the people the duties of Islam. During this time preparations were also made for sending an expedition against Syria under Osama, the son of Zaid who was killed at Muta along with Jaffar. The Prophet soon fell ill and at noon on Monday the 8th June 632 A.D. he passed away while praying earnestly in whisper.

We have given but an outline of the life of our dear Prophet. Him we regard as the greatest leader of mankind. In him we find a combination of many rare, noble and great qualities. View him as you please and you are sure to see him a perfect pattern. He is the greatest expounder and messenger of God's original religion; he is the founder of a mighty nation which, but a few years ago, was but mean and contemptible, and which now acquired enough power, strength and genius to hurl down two mighty empires and to impress three big continents with the stamp of its own character. He is also the founder of the biggest empire that the world has ever seen. Unaffected by the evil influences of the society around him, he grew up a pure, good, simple man, honest and trustworthy: his people called him the "al-amin" the "trustworthy". His life was a long series of uncomplaining sorrows, sufferings and sacrifices. He ever saw God and was sure of His guidance and assistance. "We are three. God is with us" was his reply when Hazrath Abu Bakr's heart gave in when he saw the enemies near their hiding place. Such instances there

are many. When this highly sensitive, reflective, and thoughtful man knew that he was chosen to deliver God's message to the erring humanity, he risked everything for that mission: for the sake of his God, he faced unflinchingly the combined forces of fury, ignorance, superstition, fanaticism, and vested interests of the wild and impulsive Arab world. To temptations he yielded not: he spurned with contempt and disgust Arab's offer to him of riches, power and position if he but ceased to preach his message. Neither to most cruel persecutions, nor to the most unbearable torments and suffering of social boycott and excommunication did he yield. He knew only two alternatives: either to succeed in his mission or to die in his attempt to fulfil it. The greater the persecution, the greater was his determination to serve the persecutor in spite of himself. In that nation of the brave, he was the bravest. When he saw danger to the safety of his followers, he advised them to escape to Abyssinia, himself standing at his post like a rock. When his city turned a deaf ear to what he so earnestly and lovingly preached, he went with but a man almost alone to the far off Tayif to deliver his message. The angry, foolish, and wretched city abused him, assailed him, and hounded him out. He bore all these with patience and dignity. A God's champion greater than Mohammad, the world has not produced. Rather than give up his conviction and mission, he left for good the city of his birth and of his childhood. The Koreish would not allow him to rest even in far-off Medina. Their attempts to exterminate him and his mission with force of arms, he foiled with tact, capacity and courage. Their armies he shattered to pieces. His adherents at Medina he knit into a loving fraternity and powerful republic. The Koreish broke the treaty of Hudaiba and massacred the allies and the protected people of the

Muslims. Honour and obligation compelled Mohammad to take up arms against the Koreish. Mecca was soon at his feet. The painful and cruel past was generously buried into oblivion: the successful and powerful general at the head of ten thousand irresistible men generously forgave his erstwhile persecutors. This is unique in the history of the world. He was simple in his habits. "Dates and water frequently formed his only nourishment. Often for months together, no fire could be lighted in his house from scantiness of means!" He swept his own room; he milked his own goats; he mended his own clothes; he repaired his own shoes. He was fond of little children. He would stop in the streets listening to the sorrows of the humblest and sympathising with them. He was an affectionate father; he was a devoted friend; he was a loving and kind husband; he was a considerate master. His heart knew no evil. "He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner!" He kept nothing for the morrow. Whatever he had was distributed among the poor. Who will not love this character, the most beautiful character that the world has ever produced? "The humble preacher had risen to be the ruler of Arabia, the equal of Chosroes and of Caesar, the arbiter of destinies of a nation. But the same humility of spirit, the same nobility of soul and purity of heart, austerity of conduct, refinement and delicacy of feeling, and stern devotion to duty which had won him the title of Al-amin, combined with a severe sense of self-examination, are ever the distinguishing traits of his character!"* He was taciturn by nature, but when he did speak, he did with emphasis and deliberation. Whoever came under his influence became a great man.

* Amir Ali: "The Spirit of Islam."

Isazarith Omar, the most outstanding military genius and administrator, was but an Arab of his time before he came under the influence of God's Prophet. Every one of his adherents was a noble pattern by himself. He found the world dark, barren, and barbarous, but left it far better than what it was.

2. ISLAM

I have already spoken to you about our dear Prophet. We know that he has made the most glorious contribution to the progress and happiness of mankind by his strict and sincere adherence and obedience to Islam. We shall now know briefly something about Islam and the Quran. Islam is not known after him like other creeds:

“In order to form a just appreciation of the religion of Mohammad it is necessary to understand aright the true significance of the word Islam. Salm (Salma in the first and fourth conjugations) means, in the first instance, to be tranquil, at rest, to have done one's duty, to have paid up, to be at perfect peace, and, finally to surrender oneself to him with whom peace is made. The noun derived from it means peace, greetings, safety, salvation. The word does not imply, as is commonly supposed, absolute submission to God's will, but means on the contrary, striving after righteousness.”* The ethical principles in Islam are beautifully brought out in the following Quranic passage, “I am Allah, the best knower. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen and keep up prayer and spend out of what we have given them: and who believe in that which has been revealed to you and that which was revealed before you, and they are sure of the hereafter.

* Amir Ali : “The Spirit of Islam.”

These are on a right course from their Lord, and these it is that shall be successful" (2:1-3). A Muslim has to believe in the universal truth, namely that God exists and that He is one. He has to believe in all the prophets and sacred Books that God in His unlimited mercy has given to mankind from time immemorial. He has to believe in the Prophet Mohammad and the Quran. He has to practise virtue. He has to remember his Maker, be kind to His creatures. He has to believe in the life after death and in the accountability of his acts here below. Mere belief is not all: belief and good deeds should go together. So according to the Islamic conception, religion includes within it religious belief, religious worship or duty and right doing. Belief, worship, and good deeds should go together. Any amount of mere belief will not make one a perfect Muslim. In this uncompromising simple monotheism, in this living faith is God whose existence is self-evident in all that we see and in the performance of good deeds lies the extraordinary strength of Islam as a religion. "His (Mohammad's) religion is pre-eminently a practical one, reflecting the practical mind of its originator. It offers no unattainable ideal, few theological complications and perplexities, no mystical sacraments and no priestly hierarchy involving ordination, consecration, and 'Apostolic succession'."¹

All these principles together with many others are found in the Holy Quran by which a Muslim lives. No book in the world has moved man so much as it has done. Within a few years of its advent, barbarous Arabia became, with its help, the most enlightened country in the world hurling down false notions, denouncing devilish practices, destroying

1. "Philip K. Hitti, "History of Arabs."

inequalities, and extolling good deeds. It made man realise his follies. The East and West began to mould their conduct according to its standard. It is the cry of anguish of a prophet's heart. It is an appeal to the erring man to right the wrongs. It is a warning to him to desist from his wicked course. Worship of false gods, killing of female children, covetousness, usury, slander, anger, profligacy, drinking, gambling, murdering, and such other acts stand eternally condemned by it. Kindness, gentleness, patience, charity, freeing the slave, helping the poor, loving the orphan, abstaining from evils, honouring the women, loving and respecting the parents, defending the helpless, fasting and praying are strictly enjoined by it. It is this Book with whose help the son of notorious Hinda, the Liver-Eater, became one of the greatest rulers that the world has ever seen. It enjoins religious toleration and condemns compulsion. No book in the world has praised the Lord so very truly, grandly and lovingly as the Quran has done. It is unique in this respect. View it as you please: it impresses you with the loftiness of its teaching, with its grand rationalism, with its simple, charming and unique diction, with its touching pathos, with its soul-stirring message of hope and life and with its earnest appeal to man to correct his ways. It is no mere philosophy, no mere law, no mere ethics, no mere patriotism, no mere story of the past, no mere cold logic, no mere appeal, no mere rationalism, but it is God's message comprehending all and leaving nothing that is good, noble and necessary. It is a guide to good life. It is this Book with whose help the erstwhile weak, disunited, and barbarous sons of the desert hurled down two mighty empires: one of the West and the other of the East. Having done so, they created one that was prettier, grander and nobler. It is this Book with

whose help the rude Arabs 'beautified, humanised and harmonised the discordant elements in humanity. "Though the youngest of the epoch-making books, the Quran is the most widely read book ever written, and besides its use in worship, it is the text from which practically every Moslem learns to read Arabic."¹ It is this Book, with whose help the erstwhile proud and arrogant Arabs took up the noble task of liberating, wherever they went, the down-trodden masses of humanity.

"The Quran has invariably kept its place as the fundamental starting point, and the dogma of the unity of God has always been proclaimed therein with a grandeur, a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam."²

"The grand and noble conceptions expressed in the Quran, of the power and love of the Deity surpass everything of their kind in any other language. The unity of God, His immateriality, His majesty, His mercy, form the constant and never-ending theme of the most eloquent and soul-stirring passages. The flow of life, light, and spirituality never ceases. But, throughout there is no trace of dogmatism. Appeal is made to the inner consciousness of man, to his intuition, reason alone."³ It is this Book with whose help the Muslims in days of their weakness, helplessness, misery, and misfortune made spiritual conquests of their conquerors, the Seljuk Turks and the Mongols, the cruel and relentless destroyers of Muslims and their culture. It is this Book with whose guidance

1. Philip K. Hitti "History of Arabs."

2. Prof. Montet.

3. Amir Ali: "The Spirit of Islam."

the Muslim traders, merchants, and travellers brought almost the whole of the Malay Archipelago within Islamic fold. Millions of Muslims live by this Book: read it lovingly and you will be a grander, better, and nobler man for reading it. We shall quote here a few passages from it for the benefit of the reader.

“All praise is for Allah, the Rabb (The Creator and Maintainer) of the Worlds.”

“Allah is He who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His Command and He has made the rivers subservient to you.”

“And He has made subservient to you the Sun and the Moon pursuing their course, and He has made subservient to you the night and the day” (14: 32, 33).

“And the Sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing” (36: 38).

“Neither is it allowable to the Sun that it should overtake the Moon, nor can the night outstrip the day, and all float on in a sphere” (36: 40).

“Allah is He besides whom there is no God, the ever-living, the self-subsisting by whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and they cannot comprehend anything out of His knowledge except what He pleases. His knowledge extends over

the heavens and the earth, and the preservation of them both tires Him not and He is the Most High, the Great " (2 : 255).

"(All) Praise is due to Allah, the Lord of the worlds " (1 : 1).

"— And there is not a people but a warner has gone among them " (35 : 24).

"— We make no difference between any of His apostles " (2 : 285).

"O you men! Surely we have created you of a male and a female, and made of you tribes and families that you may know each other " (49 : 13).

"(All) people are a single nation ; so Allah raised Prophets as bearers of good news and as warners, and He revealed with them the book with truth " (2 : 213).

"We make no difference between any of His Apostles " (2 : 285).

"O you who believe in Allah and His Apostle and the Book which He revealed before ; and whoever disbelieves in Allah and His Angels and His Apostles, and the last day he indeed strays off into a remote error " (4 : 136).

"It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the Last day and the Angels and the Book and the Prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the

captives, and keep up prayer and pay the poor-rate; and performers of their promise, when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who guard (against evil)” (2 : 177). “And do not abuse those whom they call upon besides Allah lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair-seeing to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did” (6 : 109).

“O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light” (4 : 175).

“There is no compulsion in religion, truly the right way has become clearly distinct from error” (2 : 256).

“And Allah has brought you forth from the womb of your mothers—you did not know anything—and He gave you the hearing and the sight and the hearts that you may give thanks” (16 : 78).

“A sustenance for the servants, and we give life thereby to a dead land; thus is the rising” (50 : 11).

“Most surely in the creation of the heavens and earth and the alteration of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the clouds, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and the earth, there are signs for a people who understand” (2 : 164).

"And He gives you of all that you ask Him; and if you count Allah's favours, you will not be able to number them; most surely man is very unjust, very ungrateful" (14 : 34).

"But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him mercifully; surely Allah is Forgiving, Merciful" (5 : 39).

"Praise to Him, the compassionate, the merciful King on the day of reckoning; Thee do we worship, and to Thee we cry for help. Guide us on the right path,—the path of those to whom thou art gracious, with whom Thou art not angry; such as go not astray" (Surat-ul-Intihba).

"With Him are the keys of the unseen. None knows them save He; He knoweth what is in the land and in the sea; no leaf falleth but He knoweth it; nor is there a grain in the darkness under the earth, nor a thing, green or sere, but it is recorded by itself. He taketh your souls in the night, and knoweth what the work of your day deserveth; then He awaketh you, that the set life-term may be fulfilled; then unto Him shall ye return, and then shall He declare unto you what you have wrought" (Sura VI. 59, 60).

"When the sun shall be folded up, and the stars shall fall, and when the mountains shall be set in motion; when the she-camels shall be left, and the wild beasts shall be gathered together; when the seas shall boil, and souls be paired (with their bodies); when the female child that was buried alive shall be asked for what crime she was put to death; when the leaves of the book shall be unrolled, and the heavens

shall be stripped away, and the fire of hell blaze forth and paradise draw nigh, then shall every soul know what it hath done" (Sura LXXXI).

"Worship God alone; be kind to kindred and servants, orphans and the poor, speak righteously to men, pray, and pay alms."

"Defer humbly to your parents; with humility and tenderness say, O Lord, be merciful to them, even as they brought me up when I was helpless." "Abandon the old barbarities, blood-vengeance, and child murder, and be united as one flesh." "Do thy alms openly or in secret, for both are well."

"Give of that which hath been given you before the day cometh when there shall be no trafficking, nor friendship, nor intercession." "Wouldst thou be taught the steep (path)? It is to ransom the captive, to feed the hungry, the kindred, the orphan, and him whose mouth is in the dust. Be of those who enjoin steadfastness and compassion on others" (Sura XC. 1245).

"Touch not the goods of the orphan. Perform your covenant, and walk not proudly on earth" (Sura XVII-36).

"Know ye that this world's life is a cheat, the multiplying of riches and children is like the plants that spring up after rain, rejoicing the husbandman, then turn yellow and wither away. In the next life is severe chastisement, or pardon from God and His peace." "Abandon the semblance of wickedness and wickedness itself. They, verily, whose only acquirement is iniquity, shall be rewarded for what they shall have gained" (Sura VI. 120).

"Turn aside evil with that which is better"
(Sura XXIII. 98).

"Covet not the gifts by which God hath raised
some of you above others" (Sura IV. 36).

"There is no beast on earth, nor bird which flieth
with its wings, but the same is a people like unto you
—unto the Lord shall they return."

We know you will really admire these grand
passages. You will come across such grand sentiments
and thoughts throughout this unique Book.

For the preservation and progress of the religious
spirit, the Muslim, (both man and woman) is required
to believe in the existence of one God, to offer prayers
five times a day, to give alms and do good deeds, to
keep up fast for a month in a year, and to go on a
pilgrimage to Mecca at least once in his life-time.
Here I wish to quote the relevant portions of my
article, entitled "The World in Revolt" which
appeared in 'The Muslim Revival' in 1931.

"Islam stands for peace—peace between God and
man.

"Islam achieves this by practically realising the
highest principles of equality and humanity.

"Men as such are equal in the sight of God. The
sight on the plain of Arafat is a sight even for angels
to see and emulate. A sea of peoples clad in the same
sheets of cloth standing side by side irrespective of sex,
age, rank, colour, or nationality, with their eyes and
thoughts fixed on the Maker of worlds is a sight which
God Himself will love to see. Where is inequality,
colour bar, royal pomp or glory? The Mosque, too,
is a big leveller. The king stands by the sweeper; no

seat is reserved. Unless equality is humanised by feelings of sympathy and love, it is a nullity. Hence those institutions that develop this feeling are to be found in Islam. Fasting is obligatory on every healthy Muslim, whether rich or poor, king or peasant. By personal experience which is bitterest, every one is made to realise the suffering of the poor. Mere realisation will not do. It goes farther. Islamic institution of charity is unique in its conception, grand in its realisation of man's duty to man, and far-reaching in its effects, as it is obligatory on every Muslim to pay one-fortieth of his property he has at the end of the year after meeting his expenses throughout the year. The collection is to be spent only on the poor, the needy, and the officials appointed for the purpose are those whose hearts are made to incline to truth and the ransoming of the captives and those in debt, and in the way of Allah and on the wayfarers. So, 'here we have a brotherhood into which the rich man cannot enter unless and until he is willing to give a part of his possessions for the support of the poorer members of the brotherhood'. This is an institution the world can adopt to its greatest possible advantage. Where this institution flourishes, private property and individual enterprises are not curses but blessings. . . . In this connection I shall also draw the reader's attention to the Islamic law of inheritance, which is unique for its equitable distribution of property. Islam does not recognize the law of primogeniture which helps the growth of capitalism and unwieldy private property; usury, too, is prohibited. Therefore it naturally follows that in the Muslim countries the system of Zakat, the law of inheritance, and the prohibition of usury have done much to mitigate the evils consequent upon a very highly organized system of capitalism . . . This

completely solves the problem of the struggle between the rich and the poor.

"Islam is a democratic religion and as such it does not recognise the superiority of any groups over others. The world belongs to God.

"The caliph or the king or the president or whoever he may be, merely carries out the purpose of God by acting according to the revealed light. He is no Master but a mere servant of God. Islam does not recognise either the caste of priests or any hierarchy. Every Muslim as such is a priest in the sense that he should know religion for himself and tell others about it. Therefore, the three sources from which evils come and oppress the common people are not to be found in Islam . . . Islam and inequality, Islam and inhumanity, Islam and slavery, Islam and oppression, Islam and intolerance cannot go together . . . Add to the above facts the Islamic conception of God. He is one. He is not man-God, nor is He brute, man and god mixed. To a Muslim he is unique and no one is like Him. He is the maker of the worlds or rather all that exist, exist because of Him. He is no religious fiction to a Muslim nor is he a matter of concern to be bothered about only on fixed days, at fixed times, and at fixed places. The Muslim's conduct, I mean a true Muslim's conduct in whatever sphere it may be, is guided either by fear or love of God."

Now I think you will like to know some of the sayings of the Prophet, which have done much to form the character of the Muslims.

1. Convey to others no words of mine save those you know for certainty.

2. Islam consisteth in cherishing the profoundest respect for the Commandment of Allah and extending sympathy to his creatures.

3. Imbue thyself with divine virtues.

4. Trust in God but tie your camel.

5. God saith: "O man, only follow my laws, and thou shalt become like unto Myself."

6. Verily there is a piece of flesh in the body of man, and when it is good the whole body is good; but when bad the whole body is bad; and beware: it is the Heart.

7. Action shall be judged according to motives.

8. Paradise lieth at the feet of the mother.

9. Dost thou love thy creator? Love thy fellow-creatures first.

10. He who careth for the orphan shall be at one with Me on the day of requitals.

11. Look after the widowed women.

12. Help the needy.

13. The best of man is he from whom good accrueeth to humanity.

14. All God's creatures are His family, and he is the most beloved of God who trieth to do most good to His creatures.

15. O A'iysha! do not turn away the poor without giving them something, be it but half a date.

16. God is gracious to him that earneth his living by his own labour and not by begging.

17. Pay the workman his wages before his perspiration is dried up.

18. Whoever monopolises trade is a transgressor.

19. Whosoever buyeth and selleth at a cheap rate gaineth great advantage, and he that purchaseth and hoardeth to sell at a high rate incurroth God's displeasure.

20. Charity averteth impending calamities.

21. To meet friends cheerfully and to invite them to a feast are charitable acts.

22. To treat children affectionately and kiss them are charitable acts.

23. To remove obstacles from the path of another is charitable.

24. He is a hypocrite who speaketh untruth; who making a promise breaketh it; and who, when trust is reposed in him, faileth in his trust.

25. Thus saith Allah: "Verily those who exercise patience under trials and forgive wrongs are righteous."

26. Modesty and chastity form parts of the Islamic Faith.

27. Humility and courtesy are acts of virtue.

28. No man hath believed perfectly until he wisheth for his brother that which he wisheth for himself,

29. Help thy brother in adversity and redeem him if he go astray.

30. Women are the twin-halves of men.

31. He is the best of Muslims whose disposition is best; and the best of you are they who behave best to their wives.

32. The thing which is lawful, but disliked by God, is divorce.

33. God commandeth you to treat women well, for they are your mothers, daughters, and aunts.

34. Do not prevent your women from coming to the mosques.

35. Much silence and a good disposition; there are no two works better than these.

36. The exercise of religious duties will not atone for the fault of an abusive tongue.

37. He is not a perfect Muslim who eateth his fill and leaveth his neighbour hungry.

38. Speak well of your dead, and refrain from speaking ill of them.

39. The grave is the first stage of the journey to eternity.

40. A bier passed by Mohammad, and he rose up and it was said to him, "This is the funeral of a Jew." He answered, "Was it not the holder of a soul?"

41. Should the bier of anyone pass by you, whether Jew, Christian or Muslim, rise to your feet.

42. Torment not yourselves, lest God punish you.

43. Islam doth not allow asceticism.

44. Wish not death before its time comes.

45. To commit suicide is one of the mortal crimes.

46. I am no more than man. When I order you anything respecting religion, receive it; but when I order you anything about the affairs of the world, then am I nothing more than man.

47. The greatest enemies of God are those who profess Islam and do acts of infidelity, and who, without cause, shed man's blood.

48. Do not associate any deity with God, nor affront intentionally your parents. Never drink wine, for it is the root of all evil. Refrain from vice.

49. Do not trouble him who shall say, "There is no deity but God," neither think him an unbeliever on account of one fault, nor discard him for one crime.

50. Wherein does a fault consist? When any thing pricks your conscience forsake it.

51. Kill not your hearts with excess of eating and drinking.

52. The love of the world is the root of all evil.

53. An hour's contemplation and study of God's creation is better than a year's adoration.

54. It is of my ways that the host should come out with his guest to the door of his house.

55. No misfortune or trial befallerh a person but on account of his own faults; and most of these shall God forgive.

56. Adore God as you would if you saw Him; for, if you see Him not, He seeth you.

57. These who do not use spells, and are not influenced by omens like the people of ignorance, and who put their whole trust in God, will enter paradise.

58. Speak to people according to the level of their intellectual capacities.

59. A Muslim must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good.

60. If a woman undertakes more than one day's journey, some of her male relations should accompany her.

61. Treat children with a view to inculcate self-respect in them.

62. Refrain from decrying and speaking of the vices of mankind which you know are in yourself.

63. A sincere repenter of faults is like him who hath committed none.

64. He who wisheth to enter paradise must please his father and mother.

65. Mohammad used to rise to his feet and spread the cloth for the woman that was nurse to him when young.

66. The duty of the younger brother to an elder brother is as that of a child to its father.

67. The first thing created was Reason.

68. God hath not created anything better than Reason, or anything more perfect or more beautiful than Reason. The benefits which Allah gives are on its account, and understanding is by it; and Allah's displeasure is caused by it, and by it are rewards and punishment.

69. A community must desist from boasting of their ancestors. Mankind are all sons of Adam, and he was from the earth.

70. He shall not enter paradise who hath in him a single grain of pride.

71. Allah is gentle and loveth gentleness.

72. Meekness and modesty are two branches of faith.

73. Humility and courtesy are acts of piety.

74. The best Muslim house is that in which is an orphan well cared for.

75. God is pure and loveth purity and cleanliness.

76. On his death-bed the Prophet said: "Cursed be those that adore the shrines of their prophets."

77. May Allah keep us from cowardice and niggardliness.

78. He is wise and sensible who subdueth his carnal desires and hopeth for reward; and he is an ignorant man who followeth his lustful appetites and with all this asketh Allah's forgiveness.

79. The best of friends is he who is best in behaviour and character.

80. Envy and suspicion disintegrate society.

81. Avoid misrepresentation.

82. Whoso desireth the world and its riches, in a lawful manner, in order to withhold himself from begging, and to gain a livelihood for his family, and for being kind to his neighbour; he shall come to God with his face bright as the full moon on the fourteenth night.

83. Whoso openeth unto himself the door of begging, God will open unto him the door of poverty.

84. Be in the world like a traveller or wayfarer, and reckon thyself as of the dead.

85. Mohammad slept upon a mat and got up very marked on the body by it and I said, "O Messenger of God, if you had ordered me, I would have spread cloth." "What business have I with the world?" said he. "My condition with the world is that of a man on horseback, who standeth under the shade of a tree, then leaveth it."

86. The Faithful do not die; they are transferred from this perishable world to that of eternal existence.

87. Feed the hungry and visit the sick, and free the captive if he be unjustly confined. Assist any that be oppressed, whether Muslim or non-Muslim.

88. Fear not the obloquy of the slanderer in showing God's religion.

89. Guard yourself against six things, and I am your security for paradise: when you speak speak the truth; perform when you promise; discharge your trust; be chaste in thought and action; and withhold your hand from striking, from taking that which is unlawful and bad.

90. It is unworthy of the Faithful to injure people's reputations, and it is unworthy to curse anyone, and it is unworthy to abuse anyone and it is unworthy of the Faithful to talk vainly.

91. Whoso hath left debt and children, let them come to me. I am their patron. I will discharge their debt and look after their children.

92. Shall I tell you the very worst amongst you! Those who eat alone, and whip the slaves, and give to nobody.

93. He will not enter paradise who becometh ill to his slaves. The slaves that say their prayers are your brothers.

94. He dieth not who taketh to learning.

95. To listen to the words of the learned and to insert into others the lessons of science is better than religious exercise.

96. Whosoever revereth the learned revereth me.

97. The ink of the scholar is more holy than the blood of the martyr.

98. The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

99. Acquire knowledge. It enableth the possessor to distinguish right from wrong; it lighteth the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless, it guideth us to happiness; it sustains us in misery, it is an ornament among friends and an armour against enemies.

100. Seek after knowledge though it be in China.

101. That person is not of us who calleth others to aid him in oppression, neither is he of us who fighteth for his tribe in injustice; nor he who dieth in assisting his tribe in tyranny.

102. That person is most to be respected and highest God, who pardoneth, when he hath him in his power, the man who shall have injured him.

103. Whosoever doth good to girls, it will be a curtain to him from hell.

104. Whosoever careth for two girls till they come of age shall be in the next world with me, like my two fingers close to each other.

105. A giver of maintenance to widows and the poor is like a bestower in the path of God, an utterer of prayers all the night, and a constant keeper of fasts.

106. I and the guardian of orphans will be in one place in the next world like my two fingers touching each other.

107. Shall I point out to you the best of virtues? It is to treat tenderly your daughter when she is returned to you having been divorced by her husband.

108. Be persistent in good actions and refrain from evil deeds.

109. Verily you have two qualities which God and His apostle love—i.e. fortitude and gentleness.

110. Deliberation in undertakings is pleasing to God.

111. A man while fasting must abstain from all bad expressions, and not even resent an injury.

112. Every man who calleth a Muslim infidel, the same shall return upon him.

113. It is not worthy of a speaker of truth to curse others.

3. Islam's contribution to the progress of the world.

In this Chapter I shall speak to you about the world's big debt to Islam. For a period of about eleven centuries after the advent of Islam, the world saw the birth of a new, mighty, and glorious civilization, caste and colour barriers were destroyed root and branch; man's position as man was firmly established; superstition was dethroned, reason was consecrated. The following quotation of the traditional discourse between the Prophet and his appointee, Mu'adh-ilm-dahab as Qadi over Al-Yamen will make this observation quite clear.

The Prophet:—How wilt thou decide when a question arises?

Mu'adh:—According to the Book of Allah

The Prophet:—And if thou findest nought therein?

Mu'adh:—According to the Sunna of the Messenger of Allah.

The Prophet:—And if thou findest nought therein?

Mu'adh:—Then I shall apply my own reasoning.

The Prophet was very much pleased with this answer. He has been the greatest promoter of learning. "One hour's meditation on the works of the Creator is better than seventy years of prayer." "The seeker of knowledge will be greeted in Heaven with a welcome from Angels." "To listen to the instructions of science and learning for one hour is more meritorious than attending the funerals of thousand

martyrs, more meritorious than standing up in prayer for a thousand nights." "He who honours the learned honours me." "To the student who goes forth in quest of knowledge, God will allot a high place in the mansion of bliss; every step he takes is blessed, and every lesson he receives has its reward." These are some of his great sayings which gave a unique impetus to learning. We cannot form a proper opinion of the great endeavours which Muslims made to beautify and humanise the world, without knowing the wretched and brutal state in which the world helplessly lay at the time when they first made their appearance in the world. The learned author, Joseph McCabe, in his book, "The Splendour of Moorish Spain" has observed as follows:

"It is material to appreciate that the Arabs entered the arena in the gloomiest period of reaction that the world had felt since the dawn of civilization, the first half of the seventh century. Had there been a philosophic thinker anywhere on earth he would surely have pronounced that the story of man's long endeavours to create civilization had ended in failure.... Not only from York to Rome, but from Constantinople to the cities of India and China, civilized institutions and habits were yielding to barbaric violence and corruption. It seemed as if the primitive spirit were about to destroy the entire outcome of man's efforts during three thousand years to reach a higher life."

The then known world, namely Europe, Africa and Asia, was in a state of putrefaction. Athens, the great mistress of world-thought, culture, and civilization, was no longer holding her place of honour. Her schools were closed and her philosophers were driven away. There was complete intellectual darkness in that noble city of light and brilliance. The

once famous Greek cities which gave to the world Aristotle, Pericles, Democritus and other mighty men of genius and eloquence could no longer be recognized: what Greece had achieved in the fields of human progress was deeply buried into oblivion. Beautiful and heroic Rome was in a state of pathetic decay. Her famous palaces and temples were no longer there to gladden the heart and please the eye.

Nothing was suffered to remain of Roman and Greek culture. Constantinople was inwardly rotten to the core. "Eyes were gorged out, noses cut off, tongues slit, limbs hacked off, even testicles barbarously amputated as normal and legal punishments and to the joy of the mob."

"As to country-folk, they in one town, when the Arabs first approached it, cut up and boiled a pregnant girl, so that their soldiers might dip their right hands in the horrid brew." In the significant words of the Quran, "The world was on the brink of an abyss."

Jerusalem was foul and corrupt, Egypt was in a stupid stupor; Syria was stagnant. Persia was torn to pieces by internal jealousies and quarrels. China could no longer retain her past glory due to anarchy centuries old; India, too, was torn to pieces by internal quarrels and jealousies; Hinduism was asserting itself against Buddhism and this led to chaos and bitterness. The Hindu woman felt it an honour to burn herself on the funeral pyre of her dead husband. No one could have ever dreamt of the Arabs becoming the torch-bearers of civilization—the Arabs who produced a Hindu, the heart-ender. "It is an historical situation which must seem almost dramatic after this survey of the world, yet few historians notice it and none

* Joseph McCabe: "The Splendour of Moorish Spain."

religion of Mohammad for its bigotry and intolerance. Wonderful assurance and hypocrisy ! Who was it expelled the Moriscoes from Spain because they would not turn Christian ? Who was it murdered the millions of Mexico and Peru, and gave them all as slaves because they were not Christians ? What a contrast have the Mohammadans exhibited in Greece ! For many centuries the Christians have been permitted to live in the peaceable possession of their properties, their religion, their priests, bishops, patriarchs and churches.....Whenever the Caliphs conquered, if the inhabitants turned Mohammadan, they were instantly on a footing of perfect equality with their conquerors. An ingenious and learned dissenter, speaking of the Saracens, says, "They persecuted nobody; Jews and Christians all lived happy among them." Again the learned author says, ".....In the country conquered by the Caliphs, the peaceable inhabitants whether Greeks, Persians, Sabceans, or Hindoos were not put to the sword as the Christians have represented, but after the conquest was terminated, were left in the peaceable possession of their properties and religion, paying a tax for the enjoyment of this latter privilege, so trifling as to be an oppression to none. In all history of the Caliphs, there cannot be shown anything half so infamous as the Inquisition, nor a single instance of an individual burnt for his religious opinion; nor, do I believe, put to death in a time of peace for simply not embracing the religion of Islam." Again the same learned author observes as follows:—"I know well that the Christians are apt to look down with sovereign contempt upon Mohammadans, and upon every thing relating to them and their religion, but let them enquire, and they will find that the Mohammadans were, soon after the establishment of their religion, the most liberal and enlightened race on the earth; that we are

more indebted to them for useful learning than even to the ancients; that their religion abounds with precepts of benevolence and sound morality; and it is no more just to charge it with the crimes of the ignorant bigots which now disgrace it, than it is to charge the Christian religion with similar crimes of sin of its priests and professors."

In this connection the following passage from the Quran will make the observation of the learned author very clear: "It is no good that ye turn your face (in prayer) towards the east or the west but goodness is of him who believes in God and the Last day, and the Angels and the Book and the Prophets; and who gives wealth, for his love, to those who are of him, and to orphans, and the poor, and the homeless, and those who ask, and for the neck (under a yoke); and who is steadfast in prayer, and gives alms; and of those who fulfil their covenant and those who persevere patiently in prosperity and adversity, and in time of violence; these are they who are true and these are the pious."*

The Muslims did not interfere with the faiths of their non-Muslim subjects. The Abbassid Caliphs recognized the Nestorian patriarch as the official head of the Christians in their empire. He had the right of residence in Baghdad. Round the patriarchate styled Dayr-al-Rum (the monastery of the Romans or Christians) there grew up in Baghdad a Christian quarter called Dayr-ul-Rum (abode of the Romans). Under the Muslims, Christians had the fullest right to preach their religion to non-Christians. They sent their missionaries as far as India and China. The Muslims showed the same respect to the Jews who were being hounded by the cruel West. They had a fair-

*Godfrey Higgins: "An Apology for Mohammedi."

sized colony in Baghdad. They held responsible positions in the State. They had their own schools and synagogues. The chief Rabbi exercised a certain measure of jurisdiction over his coreligionists in the Abbasid Empire. The Caliphs honoured and respected him. They extended the same respect and tolerance to the principles of Zoroastrianism. Its first temples stood firm not merely in Iranian provinces but in Al Iraq and India and in places east of Persia.

A long time after the conquest, the bulk of the population in the conquered territories began to adopt Islam. Syria was Christian throughout the Ummayyad rule and Persia retained her old religion for about three centuries after its subjugation by the Muslims. Mt. Lebanon has even today a Christian majority. The Nubian Kingdom which was Christianised in the middle of the 6th century continued to be Christian in the 12th century and even in the latter part of the 14th century. The Muslims adopted the same principle in all conquered territories. In their long history, sometimes a few Muslim Kings acted foolishly against the spirit of Islam. But for a few exceptional cases, the Muslims have left behind them a unique and glorious record of exceptionally good and kind treatment of their non-Muslim subjects. In almost all cases, the Muslim conquerors were hailed by the conquered races as friends and levelers of inequalities, that were existing before their advent.

For a clear understanding of the Islamic idea of complete religious freedom to their non-Muslim subjects, we should know that the Muslims carried out practically in their dealings with non-Muslims the Quranic directions and the Master's example regarding it. Damascus surrendered in September 635 A.D. and Khalid-bin-Walid, the commander-in-chief of the

Muslim army granted to the people of Damascus the following charter of religious freedom: "In the name of Allah, the Compassionate and the Merciful this is what Khalid would grant to the inhabitants of Damascus if he enters therein: he promises to give them security for their lives, property and churches. Their city wall shall not be demolished, neither shall any Muslim be quartered in their houses. Thereunto we give to them the pact of Allah and the protection of His Prophet, the Caliphs and the believers. So long as they pay poll-tax, nothing but good shall befall them."¹

"In the treaty with Jerusalem it is said that Omar gave them protection for their lives, property, churches and crosses, their sick and sound and the rest of their religion."² That force was not the determining factor in these conversions may be judged from the amicable relations that existed between the Christian and the Muslim Arabs. Mohammad himself had entered into treaty with several Christian tribes, promising them his protection and guaranteeing them the free exercise of their religion and to the clergy, undisturbed enjoyment of their old rights and authority.

"From the example given above of the toleration extended towards Christian Arabs by the victorious Muslims of the first Century of the Hijrah and continued by succeeding generations, we may surely infer that those Christian tribes that did embrace Islam, did so of their own choice and free will."³

Ishoyabih, who was patriarch from 647 to 657 A.D., writes as follows:—"The Arabs to whom God gave the dominion over the world, behave to us as you know. They are not hostile to Christianity, but praise

1. As quoted by Philip K. Hitti in his "History of the Arabs."

2. A. S. Tritton : The Caliphs & their non-Muslim subjects.

3. Cactani.

the religion of Mohammad and the dramatic suddenness with which the adherents of his creed rose to a position of dominant sovereignty constitute one of the marvels or it might be said the miracles of history.”¹

Muslims had a unique fortune in having men like Hazrath Abu Baker, Hazrath Omar, Hazrath Ali and other great men after the death of the great Master : they were mainly responsible for all the later glory and greatness of the Muslims. “ Into these men, through their constant contact with the Prophet and their devotion to him, there had really entered a new mode of thought and feeling, loftier and more civilized than any they had known before ; they had really changed for the better from every point of view ; and later on as statesmen and generals, in the most difficult moments of the war of conquest, they gave magnificent and undeniable proof that the ideas and doctrines of Mohammad had been seed cast on fruitful soil, and had produced men of the highest worth.”² Hazreth Abu Baker at the time of his death told his daughter, Hazreth Ayesha, as follows :

“ We have governed the affairs of the Muslims and have not taken for ourselves either a dinar or a dirham, but we have eaten the full of our bellies with coarse flour of their food and clothed our back with their rough garments and there doth not remain with us of the booty taken by the Muslims, save this Nubian slave and this camel for drawing water and this coarse garment ; but when I die, send them to Omar.”

Once a battle was raging furiously at about noon-day. The Sultan (Saladin) saw from a distance that King Richard’s horse was wounded and Richard

1. V. A. Smith

2. Bactani.

violently unhorsed, he picked himself up and was standing in a pensive mood. Upon this, Saladin jumped down at once from his own mount and sent the horse to Richard with the following message :

"Saladin never fights with a foe in distress ; he knows how to honour a hero." Saladin kept a number of thieves whose duty was to carry off people from the enemy's camp. One night they seized a little nursing of three months. When the child's mother found that her child had been stolen she spent the night in weeping and lamentation. When the princes of the Franks heard what had happened they said to the woman : ' The Sultan is very compassionate we will give you permission to leave the camp and repair to him to ask for your child he is certain to give it back to you ' The poor mother went up to the Muslim's advanced guard who brought her to the Sultan. he was on horseback attended by his suite. The poor mother threw herself on her face upon the ground and began weeping and lamenting. The Sultan was affected even to tears by the cause of her grief and commanded the child to be brought immediately. When he was informed that it had been sold in the market, he commanded that the buyer should be reimbursed the price he had paid and the child taken away from him. The Sultan remained where he was until the child was brought which he gave back to the poor mother, who pressed it to her breast while the tears ran down her cheeks. Then the Sultan commanded that the mother and the child should be put on a mare and taken back to the enemy's camp.

"Once a caravan was plundered in the desert of Eastern Arabia. Many were killed and one of them was the child of a widow. She at once hurried to the presence of Sultan Mohammad and made a complaint to him. He

said it was not possible to keep peace always in distant parts of his vast empire. On this reply, the woman got indignant and boldly replied, 'You are responsible to God for the peace and security of all the territories you have occupied. Why should you conquer a country that you cannot govern? The great Sultan at once realised his mistake, made strict arrangements for the safety and the protection of the caravans. He made sufficient compensation to the woman in the shape of presents.'"¹

"A pretty story is told by Gibbon: A slave of Hassan, the son of Ali, dropt by accident, a dish of scalding broth on his Master; the heedless wretch fell prostrate to deprecate his punishment, and repeated a verse of the Koran: (Paradise is for those who command their anger.) 'I am not angry,' said Hassan. 'And for those who pardon offences. I pardon your offence. And for those who return good for the evil. I give you your liberty and four hundred pieces of silver.'"² In the reign of Alauddin. some Muslims escaped from him and took shelter in the famous fortress of Ranthambhor. Alauddin demanded of Hammir their surrender. The Hindu king chivalrously declined to do so. Alauddin at once reduced the fortress and in the fight Hammir was killed. Mir Mohammad Shah in the service of Hammir was helplessly lying wounded on the battle field. Alauddin asked the dying hero what he would do, if he had his wounds dressed and thus had his life saved. The vanquished hero at once replied, "If I recover from my wounds. I would have thee slain and raise the son of Hammir Deo upon the throne." The hero was killed and given a decent burial. Maliq Shah, the great Seljuk Emperor, on the eve of the impending battle

1. Khan Bahadur Ahsanullah "History of the Muslim World."
2. Godfrey Higgins: "An Apology for Mohammad."

against his uncle, cousin, and brother, performed his devotion and his famous Wazir, Nizamul-Mulk, was also praying: Malik Shah questioned him why he prayed. "That your arms may be crowned with victory," said the Wazir. "For my part," said the Shah. "I implored the Lord of hosts that he would take away from me my life and crown if my brother be more worthy than myself to reign over the Muslims."

There have been numerous instances of Muslim Kings living by the sweat of their brow on the ground that they were mere trustees of their people. There have been numerous instances of Muslim Kings' keen sense of justice and duty. The Muslims naturally take pride and delight in such acts as these of their great men.

The ideas and sentiment which these anecdotes bring home to us are in no way less in value than thousands of books which Muslims have written on various subjects. The Muslims may have forgotten to-day what a tremendous force they once were in the domain of human progress. But these little grand things move them on even to-day. They are not yet dead and for the progress of the world they should take their proper share in the comity of nations. No nation in the world can understand the soul-stirring principles of liberty, equality and fraternity better than Muslims. All material and scientific advance in the world may be a sham and a mockery, nay even a menace to the peace of the world if science is not humanised. The Muslims alone can do this particular job and if they fail to do this in time, they will also be enveloped in the volcano and the avalanche which the foolish West is preparing even after this barbarous and horrid war. The world may do away with the Muslims, but not the eternal principles for which they stand. For acts of chivalry

and heroism, benevolence and charity, fairness and sympathy, sacrifice and hospitality, duty and gratitude, the Muslims are justly famous in the world.

I think you may now believe that many lies have been written against Muslims for political and religious reasons. The West has thus done a distinct disservice to humanity. Spain suffered hell on earth for all the foolish acts she did against the Muslims. If the West had not committed this grave act of vandalism against the Muslims, it would not have seen and experienced the wretched days of inquisition, nor the slaughter of the Thirty Years' War, nor the misery and horror of the French Revolution, nor the carnage and destruction of the Napoleonic wars, nor the disgraceful laws of religious persecution. If the West had not been treacherous to the Muslims, the world would not have been enveloped in the volcano and the avalanche of two wars in one generation. If the West had endeavoured to know the heart of Islam, universal brotherhood would have been far nearer to us than it is today.

In the following pages I shall endeavour to show how the Muslims used their strong arms, wise heads and sound hearts in the service of mankind. It will be untrue if any one were to say that Muslims committed no mistakes during a period of many centuries during which they held sway over some part or the other of the world. What I want to impress is that their mistakes were few and their virtues many: they were honestly endeavouring to achieve universal brotherhood. Had they been spared the vandalism of the barbarous Turks, blood-thirsty Mongols, and the cruel crusaders, the world would have been a far better place today. When Grenada fell at an unlucky hour, Spain too fell and with Spain Europe. Narrow-minded bigotry and fanaticism, mere brute force and

vandalism destroyed what the Muslims had constructed with so much care and love. I am sorry I am digressing, but I cannot help doing so.

Within a few decades after the great Prophet, the Muslims became masters of an Empire extending from the Bay of Biscay to the Indus and the confines of China and from the Aral sea to the Upper Cataracts of the Nile. The empire was greater and grander than that of Rome at its zenith. The Berbers of Africa, the Copts of Egypt, the Bedouins of the Arabian deserts, the Persians, Indians and the peoples of Syria, Spain, and Mesopotamia and various other communities formed a mighty fellowship of workers in the service of mankind. As Persians, Syrians, Copts, Berbers, Hindus and others came within the fold of Islam and as the erstwhile conquerors merged themselves into the races with whom they came into contact, all colour, racial, and national prejudices disappeared and the Muslims formed the greatest brotherhood that the world has ever seen.

The Muslims were splendid soldiers fighting for a principle and wherever they went they were welcomed as liberators. They took about a century to complete their great conquests, but soon after the conquests they wisely administered the territories. The conquered people were allowed to retain their own religions and were given complete religious freedom. Many adopted the religion of the conquerors and became their equals. *"The Muslim invaders soon reduced the importance of religious toleration and shaped their policy accordingly. Mohammad-bin-Kasim's administration of Sindh in the eighth century was a shining example of moderation and tolerance"*. This is what the

* Beni Prasad "History of Jahangir"

The Muslims achieved this position after a long and an honest striving for centuries.

The Ummayyeds, no doubt, contributed their share to the intellectual progress, but what the glorious Abbasides achieved is perhaps the most significant in the whole history of thought and culture. For about a century from 750 to 850 A.D. the Abbasides undertook the task of translating the scientific works of famous masters all over the world. Within three quarters of a century after the establishment of Baghdad, the Garden of Justice, the Muslims had mastered the chief philosophical works of those versatile geniuses Aristotle and Plato and the works of the leading Neo-Platonic commentators and most of the medical works of Galen Paul of Aegina.

They had also mastered the scientific works of Persian and Indian masters. The Caliph, al-Mamun, is credited to have sent emissaries as far as Constantinople in quest of Greek works; his famous Bayt-al-Hikmah was the most important educational institution, since the Alexandrian Museum in the first half of the third century B.C. It was a combination of a library, an academy, and a translation bureau on a grand scale.

Abu-Yahya-ibn-al-Batriq is a pioneer translator and he is credited to have translated for al-Mansur major works of Galen and Hippocrates. It is also said that the same scholar translated Ptolemy's Quadripartitum for another patron. The elements of Euclid and Ptolemy's great astronomical work, the Almagest, were also translated at this time; Yuhanna (Yehya) ibn-Masawayh, a Syrian Christian, was another pioneer translator. Hunayn-ibn-Ishaq, the chief of the translators, was one of the greatest scholars of the age. He was a Nestorian Christian. He is the greatest translator of Aristotle's works. The great Caliph, al-Mamun,

paid him in gold the weight of the books he translated. Al-Mutawakkil (847-61) appointed him as his private physician. Thabit-ibn-Kurrah and his disciples are said to have translated the bulk of the Greek mathematical and astronomical works including those of Archimedes and Appollonius of Perga. They also effected many improvements on earlier translations. The Caliph al-Mutadil (892-902) was Thabit's patron. Al-Battani was both a famous astronomer and a translator. Abu-al-wafa Mohammad-al-Buzjanial-Hasib was one of the greatest astronomers and mathematicians. Kusta-ibn-Luqa, a Christian, was a late translator of mathematical and philosophical works.

The later part of the tenth century saw the rise of the Jacobite translators whose chief was Yahya-ibn-Adi. These scholars introduced into the Arabic world the Neo-platonic speculations and mysticism. When the enlightened Muslims along with their non-Muslim fellow subjects were assiduously applying themselves to the serious studies of philosophy, mathematics, astronomy and other branches of learning, the European West was sunk into ignorance and barbarism; Charlemagne and his lords were just then learning to write their names. When Greek science and thought were almost dead and forgotten, Muslims brought them to life. Through Avicenna (ibn-Sina) and Averroes (ibn-Rushd) Platonism and Aristotelianism found their way into Latin world, which subsequently exercised a determining influence upon medieval European scholasticism.

The Muslims were no mere translators; they assimilated the classical heritage of Greece, the ancient lore of Persia, the wisdom, literature and mathematics of India. Whatever they could assimilate they did and added to these, their own distinctive contribution

and out of these varied cultures and civilizations, they created one that was the wonder of the world.

Alchemy was their own achievement, in astronomy, mathematics and geography their achievements were conspicuous. In law, theology, philology and linguistics they carried on their original thinking and research. Their contribution to poetry was wonderful; their achievements in the field of history was really grand. What these great people achieved were transmitted to Europe through Syria, Spain and Sicily. They raised Europe from ignorance and barbarism and revolutionised humanised and democratized the European. But, Europe, because of its blind prejudice against Islam, could not fully comprehend, appreciate, and assimilate the human element in Muslim culture and civilization. So, Europe's subsequent achievements, though grand and marvellous, could not bring peace to the world.

The Muslims had a particular love for the study of medicine. They translated many works on it; they also made ample contribution to it. Yuhanna ibn-Masawayh (777-857) was a great physician who wrote a treatise on ophthalmology which is the oldest systematic treatise on the subject. His pupil, Hunayn-ibn-Ishnq wrote ten treatises on the eye. They form the earliest existing text-books on ophthalmology. Jibril-ibn-Bakhtishu who was the court physician of al-Rashid, al-Mamun and the Barmakids is said to have amassed a fortune of 88,800,000 dirhems.

"It was they who established the first apothecary shops, founded the earliest school of pharmacy and produced the first pharmacopoeia.* Druggists and physicians were required to submit to a test. In the

* Philip K. Hitti: "History of the Arabs." ~

curative use of the drugs the Muslims made remarkable advances. Famous physicians left their homes in search of medical herbs. It is said that Abul Abbas Ibnul-Qumiya trudged on foot from Spain to Egypt and from Egypt to Syria in quest of medical herbs. There are many other instances of this kind. It is now clear that the Muslims were taking an intelligent interest in the public health and hygiene, then unknown to the world. So, it is no wonder that the Muslims were expert physicians from ninth century onwards.

It may not be out of place here to note that the names of Muslim physicians fill a volume in the biographical dictionary of Abu Usaiba. Mohammad Abu Bakr-ibn-Zakaria-ar-Razi was flourishing in the beginning of the 10th century. He was perhaps the greatest and most original of the Muslim physicians. He is said to have hung up shreds of meat in different parts of Baghdad, then to have chosen that spot for his great hospital, which showed least signs of putrefaction. He is the inventor of seton in surgery. He was a great author of many valuable works. His medical work known as al-Hawi is encyclopaedic in its range of information regarding the subject. It exercised great influence over the minds of both the East and West. His portrait adorns the great hall of the school of Medicine at the University of Paris. Ali-ibn-Abbas was the author of the famous work known as al-Kitab al-Maliki. This work was composed for the great Buwayhid, Adud-al-Dawlah Fanna Khusraw, who flourished in the tenth century. It is said that this work was more concise than al-Hawi and that it held the field till the appearance of ibn-Sina's famous work al-Qanum. Abu Ali Hussain-ibn-Sina known to the West as Avicenna is one of the greatest intellects that the world has ever seen. He is famous as the Aristotle

of the East. His famous work known as al Qanun exercised a powerful influence over the medical world for a period much longer than any other book on medicine. His portrait adorns the great hall of the School of Medicine at the University of Paris. Ali ibn Isa is the most famous oculist and his book *Indikarat al kahlalin* is the best book on ophthalmology among the Arabs. It describes one hundred and thirty eye diseases. And Kasim Khatib ibn Abbas (Albuhārī). Abu Merwan ibn Abdul Malik ibn Zahr (Aven Zear). And Washid Mohammad in Rushd (Averroes). Abdulla ibn Ahmed ibn Ali al Buhār (Alcubhar) are some of the most brilliant and famous physicians who have rendered distinct service to the world. Abdul Kasim was a great physician and a great surgeon.

The Muslims developed anatomy and pharmacy into positive sciences, added much to the knowledge of botany which the Greeks possessed and added about 2 000 plants to herbariology of the Greeks.

The Muslims were perhaps the first people to build hospitals. The greatest Ummayyad builder al Walid son of Abdul Malik was perhaps the first ruler in medieval age to build hospitals at Damascus for the blind and lepers and persons suffering from chronic diseases. Cairo saw its first hospital in 877 A.D. This was under Ibn Tulun. These hospitals had special wards for women. To some of these were attached big medical libraries where pupils were instructed. Spain had numerous hospitals. Under the command of Mohammad II (1451-1481) conquered territories were distributed among fundatory chiefs and the revenues received from them were spent on the construction and upkeep of useful and charitable institutions like colleges, mosques, and hospitals. Firuz Shah (1351-1388)

established hospitals and organised relief for the poor. Moving clinics made their first appearance under the Muslims in the eleventh century. Ali-ibn-Isa, the virtuous vazier of al-Muqtadir, ordered Sinan to organise a staff of physicians who would move from place to place administering relief to the ailing people. Physicians were making daily visits to jails. These facts may appear today as quite ordinary, but when we realise that the rest of the world was then groping in darkness, ignorance, squalor and dirt, we admire the Muslims as pioneers of useful and charitable institutions in the world. Europe, at a later date, copied these things from the Muslims.

I have already told you that the Muslims carried on the translations of the works of great masters of the world. The Hindu scholars gave to the Muslim world their arithmetical lore with numeral system and Zero called the Hindi. Ahmed-al-Nasawi and Muhammad-ibn-Musa-al-Khawar-izmi, two of the greatest scientific minds, used the Indian numerals which in course of time became the famous Arabic numerals. Al-Khawarizmi introduced Arabic numerals in Europe. The Indian astronomical work called Siddhanta was brought to Baghdad in 771 A.D. and it was translated by Muhammad-ibn-Ibrahim-al-Fazari. Pahlawi tables were soon added in a translated form. The Greek works on Astronomy had profoundly influenced the Muslims before they came into contact with other works. Early in the ninth century, the Muslims made regular observations with fairly accurate instruments. Al-Mansur constructed an astronomical observatory at Baghdad. Mashaallah and Ahmed-ibn-Muhammad-al-Nehavendi, the most ancient of Arab astronomers, lived in Mansur's reign. Mashaallah called the Phoenix of his time wrote many valuable treatises on the astrolabe, armillary sphere, and on the nature and

movements of celestial bodies. Ahmed al Nebhendi wrote an astronomical table al Mustamal which was a definite improvement upon the notions of the ancient Greeks and Hindus. Al Mansur soon erected another observatory on Mt. Baris outside of Damascus and its equipment in those days consisted of quadrants, astrolabe dial and globe. Ibrahim al Lazari was the first Muslim to construct an astrolabe. Abu Maashar known to the west as Albumazar devoted himself to the study of the heavenly bodies. His table called the Zij abi Maashar revised by Maslamah al Majriti the famous astronomer of Spain and subsequently translated into Latin in 1126 A.D. by Richard of Bath became the authority for other works in the West. It also formed a source of inspiration to other works in the East. The Arab tables in course of time replaced all their Indian and Greek predecessors and came to be used even in far off China. Another eminent astronomer was Abu al Abbas Ahmed al Farghani (Alfraganus) of Farghanah in Transoxiana. His famous work known as al Muallil ila Him Hayat al Afsal was translated into Latin in 1135 by John of Seville and Gerard of Cremona. It was also translated into Hebrew. In 861 A.D. he superintended for al Mutawallil the construction of a Nilometer at al Iustat. During the reign of al Mamun, his astronomers on the assumption that the earth was round carried out its measurement on the plain of Samarra north of the Euphrates and also near Palmyra and then determined the length of the degree of the meridian as 502 miles almost an accurate result exceeding the real length of the degree at the place by about 2,877 feet. This would make the circumference of the earth 20,000 miles and its diameter 6,500 miles. This is one of the most marvellous achievements of the Muslims. Mohammad Ahmed, and Hassan sons of Musa ibn Shahr, ascertained with

great precision, the obliquity of the ecliptic and noted for the first time the variations in lunar latitude. They observed and determined with remarkable accuracy the precision of the equinoxes and the movement of the solar apogee. Their discoveries with regard to the evaluations of the mean movement of the sun and astral bodies are as exact as the latest discoveries of Europe.

They had their own observatory in their house at Baghdad. There were many other astronomers who devoted themselves to the study of astronomy in Shiraz, Naysabur and Samargand. Abdul Hassan invented the telescope. By the time Abu Abdulla Muhammad-ibn-Jabir-al-Battān, one of the greatest astronomers of the world, appeared in the latter half of the ninth century, the Muslims had made great strides in the field of astronomy: what was once crude became in their hands a regular and harmonious science. He was an original research scholar, made several emendations to Ptolemy and rectified the calculations for the orbit of the moon and certain other planets. He proved the possibility of annular eclipses of the sun and determined with greater precision the obliquity of the sun, the length of the tropical year, the seasons, and the true and mean orbit of the sun. His astronomical tables were translated into Latin and became in Europe for many centuries the groundwork of astronomy. He is equally an eminent mathematician, known in history as the introducer of the sine, co-sine instead of the chord in astronomical and trigonometrical calculations. Among the many astronomers who lived and worked at Baghdad in the 10th century, Ali-ibn-Amjur and Abdul Hassan Ali-ibn-Amjur are famous for their calculation of the lunar movements. Abu-al-Rayhan Mohammad-ibn-

Ahmed-al-Biruni is justly regarded as one of the most profound and original thinkers of the world. His work known as *al-Qannun al-Ma'adi fi al-Hay'ah w-al-Nujum* was written in 1030. He is the author of many other works. He was of opinion that the Indus valley should have been an ancient sea-basin filled up with alluvium. He described several monstrosities including what are now called Siamese twins. He first explained natural springs as working through hydrostatic principle. Jalaluddin Maliksha, the famous Suljuk Sultan, was a great patron of astronomical studies. He was a friend of Omar-al-Khayyam, famous poet and astronomer. He erected an observatory at al-Rayyurat Naysabar. His Calendar known as *al-Turikh-al-Jalali* is even more accurate than the Gregorian Calendar.

Nasir-al-Din-al-Tusi, the last of Abbasid astronomers, helped in 1274 Ilkhan in the construction of the great Maragha observatory. Here Tusi compiled new astronomical tables which became popular throughout Asia. Abu Mashar, known to the West as Albumasar, wrote a treatise on the laws of tides basing them on their relation to the moon's rising and setting. Several of these works were in course of time translated into Latin and these works exercised a definite influence on the development of this science in Europe.

Arabic is a classical language, rich, dignified, and scientific. The Arabs are pre-eminently a nation of poets; and in poetry the fertility of the Muslim mind has rarely been surpassed. Muslims have produced a succession of great poets from Mutannabi to Dr. Iqbal. Poetry made very great progress during the Umayyad period. Omar-ibn-abl-Rabia, called the Ovid of the Arabs, has immortalised his fooling for the fair sex. Jamil was for pure and innocent love. His verses addressed to his beloved are full of tenderness, quite

unknown in that age. The soul-stirring story of Majnun and Layla stands for the greatness of love that knows no defeat. During the Ommayad period political poetry, too, made its appearance for purposes of political propoganda. Hammad-al-Rawiyah collected from pre-Islamic poets, his golden odes, otherwise known as Mu'allaqat. The poets al-Farazdaq, and Jasir and al-Akhtal are among the first rank poets of the Arabs.

During the Abbasid period poetry made further progress. Abu Nuwas was famous as the lyric and bacchic poet of the Muslim world. His contemporary was Abu-al-A'ahiyah whose soul rebelled against the frivolous life of the aristocratic Baghdad. He was famous as the father of Arabic sacred poetry. Syria had her own good poets among whom the most famous were Abu-Tammam and Abu-al-Ala. The Spanish Muslims were nature poets. Ahmed-ibn-Mohammad was the most famous of the Muslim poets in Spain. Saadi, the great moralist, Jelaluddin Rumi, the mystic, Hali, Firdousi, Hafiz and Iqbal are some of the greatest poets that the Muslims have produced. They are indeed among the world's greatest poets.

The Arabs made their mark in what is called belles-lettres. The early Arabs were famous for their laconic expression. But, as they came in contact with Persians and others, their style, during the Abbasid period, became elegant and ornate. Al-Jahiz, Badi-al-Zaman-al-Hamadhani, and al-Thaalibi of Naysapur are some of the great men of letters. But, al-Hariri's Maqamat held the literary field for about seven centuries and his works were famous for their literary diction. The greatest historian of the Arabic Literature was Abu-al-Faraj-al-Isfahan. and his work, Kitab-al-Aghani, (book of songs), is a veritable emporium of

Arabic poetry and prose; It is also an indispensable source of the Muslim civilization.

The Arabian in general and the Bedouin in particular are born democrats. The Arab meets his chief on a footing of equality. In a society where external distinctions were levelled down, personal capacity and worth alone counted. An orator in those days as to-day was naturally a domineering personality in a society which he had to convince before making it obey. So, public speaking, in the cultivation of which the Arabs were taking a natural delight from time immemorial, acquired a very remarkable position during the Ommayad period. It was assiduously studied and cultivated in its several forms as never before and the height it attained during this epoch has not yet been surpassed. The great orations of Hazrath Ali, the sermonettes of the famous ascetic, al-Hassan-al-Basri, delivered before the Caliph Umar ibn-Abdal-Aziz, the patriotic and military speeches of Ziyad ibn-Abih and the fiery eloquence of al-Hajjaj are among the most valuable achievements of eloquence handed down to us from the early ages.

At that time there was no educational system of a formal type. The Ommayad princes were sent to Syrian desert to acquire a knowledge of pure Arabic. The child was taught grammar and Hadiths relating to the Prophet. It was taught the elementary principles of arithmetic and was also taught to recite the verses from the Quran and other poems. Children, both boys and girls, were welcome to all the religious institutions. The wealthy engaged private tutors for their children. The chief aim of Muslim education has been an all-round cultivation of body, mind, and soul. The children were taught the use of weapons; they were taught to swim, to observe the rights of others, to show

respect for women and elders, to fulfil the promises made, to have patience, endurance and dignity in time of troubles and adversity. They were taught to be generous and hospitable, and to obey God's commands and love the Prophet.

It is said that al-Dahhak-ibn-Muzahim conducted an elementary school in al-Kufah and that instructions were freely imparted to pupils. In the second Muslim century a Bedouin settled in al-Basrah and conducted a school where fees were charged.

The mosque was once a school, a library and a meeting hall. Muslims learnt very many things here. The Caliph al-Mamun was the first to establish the first public library. Adul-al-Dawlah (977-82) the great Buwayhid founded a library in Shiraz. The books in it were arranged in cases and were listed in a catalogue. There was a regular staff to look after it. The famous city, Basrah, had a library during this period. Its founder granted stipends to scholars working in it. In al-Rayy, there flourished at this period a 'Home of Books'. These great libraries were the common meeting places of great scholars and scientists, where they had their discussions. It is said that the famous author, Yacut, spent three years gathering materials for his famous geographical dictionary from the libraries of Marw and Khwarizm. Al-Hakeem, son of Abdurrahiman, who completed the civilization of Spain and who made Cordova the greatest and most beautiful city in Europe, was the founder of the biggest library in Europe. Some say he had 6,00,000 books, but no one hesitates to accept the lower figure of 4,00,000 books. It may not be out of place here to say that book-shops made their appearance under the Abbasides. The book-sellers themselves were learned men and their shops became lively centres of learned discussions.

The first prominent institution for higher learning in the Muslim world was al-Mamun's Bayt-al-Hikmah founded in 830 A.D. Besides being a translation bureau, it served both as an academy and a public library. It had an observatory attached to it. But the first real academy in the Muslim world was the Nizamiyah founded in 1065-7 by the enlightened Nizam-al-Mulk, the famous vizier of the Saljuk Sultans, Alp Arslan and Malik Shah. In this academy, provision was made for the physical needs of its students. Famous al-Ghazzali and Baha-al-Din, Saladin's biographers, were professors in this academy. Besides this, this great patron of learning is credited with having established several other educational institutions in Naysabur and other towns of the empire. The Buwayhids founded an academy at Baghdad and richly endowed it. It became the centre of the learned. When the whole of North Africa came under the Fatimites there commenced another glorious era of learning. Fez, Mikasa, Segelmesa, Gahast, Tlemcen, Kairowan, but above all Cairo became the centres of learning. The public library at Cairo contained over two million books, of which 6,000 were on Mathematics and Astronomy. Seville, Toledo, Murcia, Grenada, and above all Cordova were the centres of learning in Muslim Spain. These had their public libraries and colleges to which students flocked from all parts of Europe for instruction. Cordova, in the words of the nun, Hroswitha, was "the brightest splendour of the world." Nor was western Africa inactive. Ceuta and Tangier, Fez and Morocco rivalled with Cordova, Cairo, and Baghdad.

Mahamud, one of the great conquerors of the world, was a lover of learning. He had around him a galaxy of profound thinkers and scholars. Abu

Raihan Moliammad-ibn-Ahmed-al-Boyruni, the world famous philosopher, mathematician and geographer, and Firdausi, the prince of poets, and Dakki and Ansari adorned his Court. Mohammad II (1451-1481) built many colleges. Timur was a great patron of learning. He was himself a great author. He founded many magnificent colleges and libraries. Jami, the great scientist, and Suhaili, the translator of Pilpay, and Ali Sher Ameer were some of the great scholars who graced and elevated his court. Al-Mamun, the great Abbaside Caliph, justly called the first Augustus of the Muslims, the Buwayhid Ameer Adhad-ud-Dowla deservedly called the second Augustus of the Muslims, Mahmud, Mohammad II and Timur will ever be remembered for their unique services to culture and learning.

The Muslims have considered it meritorious to found educational and charitable institutions. The Muslim women have taken a particular delight in founding colleges and other charitable institutions. Zubaida, wife of Harun, founded several refuges for the homeless, orphans, and widows. Khathun, the daughter of Malik Ashraf, built a splendid college at Damascus; Zamarud Khatun, wife of Nazir-ud-Dowla of Hams, founded a college; Timur's consort, Bibi Khanum, founded the famous College named after her. This shows that Muslim women were taking an intelligent interest in the intellectual progress of their countries.

Islam made learning incumbent both on men and women. Our beloved Fathima, Prophet's daughter, was a great scholar and a poetess. Walladha, the daughter of the Caliph Mustakfi, was a famous poetess in Arabic; Labna was a philosopher; Ayesha, the daughter of Prince Ahmed of Cordova, was famous

for her eloquence; Mariyam, the daughter of Yakub-al-Ansari of Seville, was a scholar who lectured on literature and rhetoric; Shohda-al-Katiba, another scholar, lectured on tradition and jurisprudence; Aurangzeb's daughter, Zebunnissa surnamed Makfi, was a gifted poetess.

Chemistry as a science owes its origin to the Muslims. In the study of this science and other physical sciences they introduced the objective experiment unlike the Greeks who were satisfied with mere speculations. The father of Alchemy was Jabir-ibn-Hayyan (Geber). He is one of the greatest scientists of the medieval age. He clearly recognized the importance of experimentation over hazy speculations and made great advance in both the theory and practice of Chemistry. He is said to have discovered many chemical compounds not mentioned in the twenty-two surviving Arabic works that bear his name. He scientifically described the two principal operations of Chemistry, namely calcination and reduction. He effected improvements in the methods of evaporation, sublimation, melting and crystallization. He knew how to make Aqua Regia in which gold and silver could be dissolved. He modified the Aristotelian theory of the constituents of metals. His theory held the field until the beginning of modern Chemistry in the eighteenth century.

Muslims made their contributions to the zoological and anthropological sciences. Uthman Amr-ibn-Bahr-al-Jahiz was an early zoologist. He lived in Basrah and he quotes Aristotle in his work Kitab-al-Haywan (Book of Animals). It contains germs of later theories of evolution, adaptation and animal psychology. He got ammonia from animal offal by dry distillation. But al-Damiri was the greatest Arab zoologist.

The Arabs had knowledge of precious stones and metals. Al-Beyrūni determined the specific gravity of eighteen precious stones and metals.

The Muslims have made distinct contribution to Geography. The institution of the Holy Pilgrimage, the need to determine the direction of Kaba at the time of prayer, and their love for travel gave Muslims great impetus to the study of Geography. Their extensive knowledge of astronomy helped them a great deal in their study of geography. The Arabs were famous merchants since time immemorial. The advent of Islam widened the scope to travel more than before as they earnestly desired to spread God's message to the peoples of the world. The Muslims between the seventh and ninth centuries A.D., reached far-off China on the east both by land and sea, explored the island of Zanzibar and the farthest coasts of Africa on the south, penetrated Russia on the north. They discovered the Azores and it is even surmised that they discovered America long before Columbus who was in fact inspired by the Muslim masters. They established colonies in Africa, in the Indian Archipelago, and the Malayan Peninsula. The writings and reports of these men roused popular interest in far-off countries, influencing their culture and civilization. Famous Sulaiman of Siraf on the Persian Gulf made extensive journeys in the Far East. An account of his journeys is given. He records that the Chinese used the finger prints as signature. Ahmed-ibn-Fadlan-ibn-Hammad has given us a reliable account of Russia. A great deal of his account is reproduced in Yacut's monumental geographical dictionary, *Mujam-al-Buldan*. Ptolemy's geography was translated by Yacub-ibn-Ishaq-al-Kindi before 874 A.D. and by Thabit-ibn-Qurrah who died

in 901 A.D. With this as a model, the celebrated Khwarizmi wrote his *Surat-al-Ard* (Image of Earth). This famous work gave great impetus to geographical study and also served as the basis for the composition of original works. His work was accompanied by a map which was executed by him and sixty-nine other scholars at the request of the Caliph al-Mamun. It is said that this was the first map of the world and heaven in Islam.

Muslims learnt philosophy from the Greeks. What they learnt was greatly modified by thoughts of other conquered peoples with whom they came into close contact. With necessary changes it put on the Islamic garb. Philosophy to the Muslim was the knowledge of true cause of things as they really are. Al-Kindi, the Arab, Al-Farabi, the Turk, and Ibn-Sina, the Persian, and Dr. Iqbal, the Indian, are the greatest names in the field of Muslim philosophy. Al-Kindi aimed at the harmonization of the Greek philosophy with the Islamic conception of strict monotheism. Al-Farabi continued this and Ibn-Sina ably completed it. Islam saw no danger in philosophy: the philosopher saw in Islam his only hope of salvation. Islamic conception of one God, its comparative freedom from dogmatism, its grand principle that men are not merely equal in the sight of God, but they are also so in the sight of man moved him on.

Muslims have been famous for their keen sense of justice. You can come across many noble examples of this great quality in the history of Islam. Alexander Ross says, "The Muslims were accomplished in all the virtues of justice and temperance and when we consider our case with theirs, we have reason to be ashamed of our injustice, harshness, and intemperance.

Surely these men will receive their reward from God on the day of judgment."

Their piety, devotion, and kindness of heart were the chief causes of the rapid spread of Islam.

The Muslims were undoubtedly the greatest builders of very many useful things.

Egypt as far as the border of Abyssinia except Alaxandria came under the Muslim sway in 640 A.D. Egyptians were treated kindly. Proper arrangements were made for water supply. The canal which once connected the Mediterranean Sea and the Red Sea was re-excavated. The narrow but navigable channel running from the Nile to the border of the Red Sea became unfit for navigation by the fourth century A.D. Amru broadened it and used it for conveying goods and other merchandise from Egypt to Hedjaz. This is the same canal now known as the Suez Canal.

In 660 A.D., during the time of the Caliph Mauvia, the Muslim empire extended from Egypt to Persia and his aim was to make these countries happy and prosperous. Marshes were drained, extensive areas whose inhabitants had been destroyed by decades of warfare were repopulated. In one province alone he planted 50,000 settlers. Industry and trade were encouraged. Damascus became a great and cosmopolitan city with a population of 100,000. Palaces were built, aqueducts were restored, that brought rich supply of water from the hills. Al-welid is one of the greatest rulers of the world. His empire was so vast that it stretched from India to the Atlantic ocean. He was a famous builder; the great Mosque built at a cost of more than £5,000,000 was one of the wonders of the world. Magnificent hot baths and fountains were constructed. There were 140

public baths and 20 colleges in the City. There were many hospitals. Al-Hajjaj dug a number of new canals and restored the large one between the Tigris and the Enphratos. He drained and tilled submerged and uncultivated lands.

Baghdad was the capital of the Abbasside Caliphs. It was an enchanted city of the world. Its superb palaces, mosques, libraries, colleges, schools, medical schools, hostleries for the sick, poor, and asylums for insane, together with its art, culture, and humanity made it the most charming city in the world. Cairo had its wonderful mosque and a superb palace. Cordova, with its great mosque, grand bridge built across the Guadalquivir, magnificent palaces, colleges, libraries, fountains, public baths, gardens, and orchards became the brightest, the cleanest and the most spacious and learned city in the whole of Europe. For miles the banks of the river were lined with beautiful mansions. An abundant supply of water was brought from the Sierra Morena. Cordova was proud of its drains, roads and supply of fresh water. New hospitals were constructed with medical schools attached to them. Cordova produced famous poets, musicians, scholars, physicians and philosophers. The country was freed from brigandism. "Not an acre apart from the forest remained untilled. . . . the most ingenious feats of hydraulic engineering provided water everywhere. . . . Under-ground sources were discovered and channels were cut through solid rocks."* Dams many hundred feet in length, reservoirs some miles in circumference and siphons were constructed. Water wheels sometimes 100 feet in diameter were used for distributing water. Fruits, vegetables and flowers were abundant. Food was cheap, varied, and

* Joseph McCabe - "The Splendour of Moorish Spain."

in plenty. Rich mines of silver, quick silver and iron were carefully worked out. There were quarries of marble and alabaster. It is said that 3,000 villages in one province were devoted to the rearing of silk worms. There were between 2,00,000 to 3,00,000 houses in Cordova, three-fourths of which belonged to the workers. There were 13,000 weavers in Cordova alone. Ballesteros says that Cordova had 70 public libraries. It is said that the great Mosque and the splendid palace at Cordova cost the Muslims more than all the buildings of Rome, Paris and London put together. Today only a few stones of these two splendid buildings poignantly remind us of the Spanish vandalism against humanity and civilization. Are you not proud of our Great Taj? Is not the Jumma Masjid at Delhi a grand building? Don't you like our Great Red Fort? Should we not honour the memory of the great Indians who have left us such grand, unique buildings?

Firuz Tughluq, the son of the daughter of Rana Mall, the Bhatti Rajput chieftain of Abuhar, constructed canals and established hospitals. He constructed inns for the convenience of the travellers. He helped the poor. He was a great gardener. Waste lands were reclaimed. He preserved old monuments. He was a patron of learning and the founder of many colleges.

"During the sixteenth and seventeenth centuries, India, as a whole, presented a sharp contrast to contemporary Europe in point of religious freedom. Akbar, to whom the whole credit for toleration has been wrongly ascribed, really only embodied the spirit of the age. . . . The Hindu feelings, even irrational feelings of caste, were uniformly respected."* The

* Beni Prasad : "History of Jahangir".

Muslims guarded the country against outside enemies, they protected life and property, they regulated trade and industry, they maintained thoroughfares, established hospitals, patronized learning encouraged art, enriched music and cultivated caligraphy as a fine art. They constructed rest houses, mosques and schools. They built inns for the convenience of travellers and tanks and wells for agricultural purposes. They constructed bridges. Alcohol and tobacco were interdicted.

The Muslims contributed a great deal to industry. It is said that they are the first people to manufacture gun powder. They were famous as ship builders. In countries which they covered with networks of canals, they maintained merchant navies. They knew well the art of pottery, sculpture and metallurgy. They knew the art of dyeing cotton and silk. In Samarkand some Chinese prisoners of war introduced the art of making paper in A.D. 751. They used flax, linen or hemp rags for making paper. The first paper mill was established in Baghdad in A.D. 794. When Barmakid al Fadl ibn Yahya was the Governor of Khurasan, his brother Jaffar Harun's Vizier, introduced paper in the Government offices. Tripoli and Tihamah had their paper factories. It is said that paper went to Egypt at the end of ninth century. Paper no doubt helped the cause of learning in Muslim countries. The great author, Yacut, has preserved the story of a starving scholar who hesitated to sell his books when his daughter was taken ill. The Muslim countries maintained a very respectable level of culture. Even slave girls were highly educated. Jawaddud in 'very interesting character' in the 'Thousand and one Nights', is a slave girl.

The Shariah regulate the life of a Muslim. Qualities such as submission to the will of God, contentment, endurance, courage, honesty, liberality, continence, patience, tolerance, abstinence, simplicity, and proficiency in discourse and business are highly praised. Vices are regarded as maladies of the souls with moral philosopher as their physician.

4. A few facts about Indian Muslim Rulers.

We have already spoken to you briefly about the Great Prophet, his great religion and its grand achievements. We hope you love them all.

Now we shall briefly deal with the conquest of India by the Muslims. We do not like any conquerors. We wish Muslims had not come to India as conquerors. But, unfortunately the story of man has been a series of bloody battles, wanton destructions and carnage. India has had her days of woes. The Aryans came to India as conquerors and so did many a race. In spite of them all, India has grown richer and more beautiful because her erstwhile conquerors became in course of time her devoted children and have in their own characteristic manner contributed to her glory and greatness.

The Arabs were the first Muslim invaders of India. Hazrat Omar, the second Caliph, appointed Usman, son of Abu-l-Asi, to Bahrain and Uman in 636 A.D. Usman sent an army to Tana. When the Caliph was informed of this after its return, he did not approve of Usman's conduct. When Hazrath Usman became the third Caliph, he ordered Abdullah, son of Amar, the Governor of Iraq to send a person to the confines of Hind to acquire knowledge regarding her. Hakim was chosen for this purpose, who informed the Caliph that "water is scarce, the fruits are poor, and the robbers are bold; if few troops are sent there, they will be slain; if many, they will starve." "During the time of the fourth Caliph, Hazrath Ali, Harns, son of Marr-l-Abdi, went with the sanction of the Caliph to the same frontier as a volunteer at the end of 659 A.D. He was victorious,

got plunder, made captives and distributed in one day a thousand heads. He and those who were with him, saving a few, were slain in the land of Kikan in 662 A.D. Kikan is in Sind near the frontiers of Khurasan."* In 664 A.D. during the time of Caliph Mu'aviya, Muhallab advanced as far as Banna and Alahwar (Lahore). He and his followers were killed and subsequently or so there were many attempts to invade India. All these were more or less in the nature of raids.

When Hajjaj was the Governor of Iraq, the King of Ceylon sent as present certain Muslim girls born in his country, the orphan daughters of merchants who died there and other valuables in eight vessels. The Med pirates of Debal attacked these ships and took them; one of the women cried out, "Oh Hajjaj!" When this news reached Hajjaj, he said, "I am here." He sent an ambassador to Dahir, the king of Sind, and demanded the release of the women. But Dahir replied, "They are pirates who have captured these women and over them I have no authority." Then Hajjaj sent Ubaidullah against Debal, who was killed and after his death he ordered Budail to proceed to it. He too, was killed. But during the reign of the Caliph Walid, Hajjaj appointed to command on Sind frontiers Mohammad, son of Kasim, in 712 A.D. He came at the head of a powerful army which was well organised and strongly equipped. He was, further, provided with everything required including even thread and needles. This expedition cost him about sixty million dirhams.

Debal was taken; Nirun surrendered; peace was granted: the people furnished Mohammad with

* Al-Biladuri in his "Fatuhul Buldan."

supplies. There he enlisted easily in his army a large number of Jats and Meds as they were not treated well by their rulers. Then he marched against Dahir who fought with commendable courage and determination against the invader. But, he was killed on the battle field and the brave defenders were routed. This was one of the very dreadful conflicts. Dahir's wife Rani Bai commanded the remnants of the garrison in the fort of Rawar in Brahmanabad and when she found the position hopeless she bravely burnt herself along with other women. Some became Muslims and those that adhered to their own faith had to give jiziya. They were then left in possession of their lands and properties and were also left in the fullest enjoyment of religious freedom.

When the people of Brahmanabad implored Mohammad to grant them freedom of worship, he referred the matter to Hajjaj who sent the famous reply in accordance with the great principle of Islam that, "There is no compulsion in religion": "As they have made submission and have agreed to pay taxes to the Khalifa, nothing more can be properly required from them. They have been taken under our protection and we cannot in any way stretch out our hands upon their lives or property. Permission is given them to worship their gods. Nobody must be forbidden or prevented from following his own religion."¹

The Muslim tradition insists strongly that the Muslims should treat the protected people kindly or at least justly. The Great Prophet has said: "If any one wrong a man to whom a treaty has been granted

1 A. S. Tritton : "The Caliphs and their Non-Muslim subjects "

or burdens him above his strength I am an advocate against him till the Day of Judgment." Hazrat Abu Bakr, the great successor of the great Prophet, has said, "Do not kill any of the protected people; for if you do, God will require the protection of them from you and will cast you on your faces in hell."¹ In this connection it is worth mentioning here, the famous command given by Hazrath Abu Bakr to the troops for Syria: "When you enter that country, kill neither old men nor little children nor women. Do not pull down a pillar-saint from his place. Do not injure the monks; for they have set themselves apart to worship God. Do not cut down a tree nor uproot a plant. Do not rip any ox, cow, or sheep. If a province or people receive you, make an agreement with them and keep your promise. Let them be governed by their laws and established customs and take tribute from them as is agreed between you. Leave them in their religion and their land."² In his dying charge to his successor, Hazrat Omar the Great said: "I charge the Caliph after me to be kind to the dhimmis (non-Muslim subjects) to keep their covenant, to protect them and not to burden them above their strength."²

I wish to make a few observations here. The Arabs knew the spirit of Islam much better than any other race that subsequently became Muslim. The Arab rulers scrupulously obeyed the Quranic command that "there is no compulsion in religion" and applied this wholesome principle to all their non-Muslim subjects.

It is not out of place here to quote the following words of Sir Roland K. Wilson, Barrister-at-Law, in

1 Chach-Nama.

2 A. S. Tritton: "The Caliphs and their Non-Muslim subjects."

his book 'Anglo-Muhammadian Law': "It is remarkable that the Muhammadian Law protects endowments by Zimmis for the benefit of their co religionists and it is even said that if a Zimmi should make the Wakf to his son and his descendants and then to the poor, on condition that if any of his children become Muslims they should be excluded from the Charity, the condition would be binding and so also if he should say, 'whoever turns to any other religion than the Christian is excluded', regard will be had to the condition." I know you will like these and you will also feel sorry that writers have either through ignorance or malice done a great disservice to mankind when they asserted that there was Islamic sanction behind the wicked deeds of some misguided Muslim kings.

We have now some wrong ideas about jizya. I wish to tell you later what it really is and how it has been used to blacken the Muslims.

When Mohammad came to Multan the people, merchants, traders, and artisans together with Jats and Meds waited upon him and paid him homage. He granted religious toleration to all the non-Muslim subjects. He said, "The temples shall be unto us like as the Churches of the Christians, the synagogues of the Jews, and the altars of the Magians"¹. His history reads like a romance. His youth, courage, generosity, wisdom, exploits, victories and his purity of life and his tragic and untimely death under tragic circumstances cannot but excite our genuine sympathy and admiration for this young general. In his death the Muslim world lost a great hero. When he was sent back a prisoner with Muawiya, son of Muhallab, the

1 Al-Biladuri in his Fatahul Coddan.

people of Hind wept for Mohammad and preserved his likeness at Kiraj. Hamza, the son of Baiz Hanafi, praises him thus:

“Verily, courage, and generosity, and liberality
Belonged to Mohammad, son of Kasim, son of
Mohammad.

He led armies at the age of seventeen years.

He seemed destined for command from the day of
his birth.”

In the interval between the conquest of Sindh by the Arabs and the invasion of India by the Turks, a great change took place in the Arab world. Internal dissensions made them weak. As the Abbasids owed their elevation to the Persians, they made it a rule to be on guard against their own countrymen and put trust in foreigners, especially Persians. They enlisted a large number of Turks in their army. They no doubt achieved unique success in the fields of art, science and thoughts. But they began to live for themselves but not for Allah and His creatures. The foreign influence had weakened their intellect and deprived them of their original martial spirit. Instead of helping and guiding others, they began to look to others for help and guidance.

At this hour of their weakness the Mongols darted on their world-wide invasions. They were a barbarous people: strong and daring but insensible to human sufferings and wanton carnage and destruction they inflicted whenever and wherever they appeared. Chengiz known as one of the ‘Scourges of God’ was proclaimed Khan in 1203 A.D. and with lightning speed he overran China: he devastated beautiful and famous cities like Balkh, Bokhara, and Samarqund in Western Asia.

The Mosques and the Quran were desecrated and thousands of men, women and children were killed in cold blood. The last Shah of Khwarizm, Jalaluddin, fought gallantly against the wicked barbarian but was thoroughly defeated. Thus was shattered to pieces the Sultante of Khawrizm. Chengiz Khan's grandson Halagu took advantage of the weakness of the Arabs, killed the Abbasid Caliph Al-Mustasim and captured Baghdad.

Now I shall deal chiefly with the invasion of India by the Turks. The Turks were great soldiers, but very simple unsophisticated people. During the Abbasid Caliphate, they were largely enlisted in the army: the Abbasids because of their tribal jealousies and fears gave up the democratic principle of Islam and in course of time adopted the principle of despotism from the Persians, the then real masters in the State. The Turks when they became Muslims had these disadvantages. There was neither the Master nor were his great disciples to teach them the simple religion of Islam in a simple manner. This has had its own adverse influence upon their future conduct. This, together with the general intolerant and hostile attitude of the Christians against the Muslims, their barbarous expulsion of the Moors from Spain, their wanton carnage and bloodshed in the mad wars called crusades and the institutions like the Order of Knighthood had naturally created in them a doubt regarding the wisdom of the policy of religious freedom practised by the enlightened and generous Arabs. They have no doubt rendered very great services to the Muslim world but some of their misguided acts have been used as very many charge-sheets against Islam.

In 986-87 Sabuktajin made his first raid into India and when Jayapala saw the heavy odds arrayed against him, he sent the following remarkable message to him: "You have seen the impetuosity of the Hindus and their indifference to death, whenever calamity befalls them as at this moment. If therefore, you refuse to grant peace in the hope of obtaining plunder, tribute, elephants and prisoners, then there is no alternative for us but to mount the horse of stern determination, destroy our property, take out the eyes of our elephants, cast our children into fire and rush on each other with sword and spear, so that all that will be left to you is stones and dirt, dead bodies, and scattered bones."¹ These brave words did touch the heart of his gallant foe: peace was made. I would like you to go through his remarkable message carefully. It does not say that Sabuktajin wanted to destroy the Hindu religion. Jayapala should be taken as a great authority regarding this matter; for if the object of his foe had been the destruction of Hinduism, Jayapala would not have failed to mention it in this soul-stirring message: if destruction of Hinduism had been the object of the invader, he would not have, after peace, placed Jayapala, a Hindu king, upon the throne. This shows that the object of the invasion was conquest.

After Sabuktajin, his famous son Mahamud ascended the throne. During the years 1000-1026 A.D. he led as many as seventeen expeditions into India. These were more in the nature of marauding expeditions. When Jayapala, the Raja of Waihand, was defeated, Mahamud made a treaty with him.

Here I wish to make one or two observations. In those days big temples were not merely places of

1. Iswari Prasad: "History of Medieval India."

worship but they served both as depositories of great wealth and as strong castles from within whose walls the defenders fought the invaders.

I have now in mind his expedition to Somnath and the alleged destruction of its great and famous temple. The learned author C. V. Vaidya in his 'Downfall of Hindu India' observes as follows: 'Unfortunately we have no mention of this expedition the highest achievement of Mahmud in the book of Utbi though he lived upto 420 H (1029 A.D.) as stated before, i.e. four years after this event. Nor does Rashiduddin who wrote more than two centuries later mention the Somnath expedition nor Humaydulla Mustafi who followed him twenty years later. The first description is found in Ibn Asir and later writers have only embellished his account. And there is no mention whatsoever of this great calamity which overtook Gujerat in the prime days of the Solmuki rulers whose account is fully given by many Gujerat, Jain and Hindu chroniclers from the time of the founder, Mularaja who came to the throne of Anhilwad as will be shown later on in 961 sixteen years before Smbuktayin. We do not also find the slightest hint about this calamity in any inscription found up to this time. Under these circumstances one is disposed to doubt whether this expedition was actually undertaken by Mahmud in distant Gujerat where he must have arrived after traversing a wide desert. Often foolish people do invent stories to heighten the glory and greatness of their heroes. Have we not, in our own time, heard of miracles attributed to Gandhiji which were stoutly denied by him? When Tarishta can invent 'hidden treasures of rubies and pearls' in connection with this, we cannot so very easily believe what Ibn Asir says without knowing what his sources

were. The same learned author, Vaidya, says: "The story for instance—a story told by even Gibbon—that immense treasure was concealed within the idol of Somanath, that Brahmins offered as ransom several crores of rupees to Mahamud which his generals advised to accept and that Mahamud refused saying that he would like to be known on the Judgment. Day as an idol-breaker and not as idol-seller is a fabrication of some one if not of Farishta himself." When there is enough doubt historically, benefit of that doubt should be given to the man charged on flimsy grounds. Alberuni, the great astronomer and historian, was one of the great luminaries of Mahamud's Court but he does not talk of the destruction of the Somanath temple.

In this present war we have seen that very many churches have been callously destroyed even though they have not been used for any military purpose. We should also remember that Mahamud did not spare even Abdul Fatah Dawood, the Muslim king of Multan and Anandapala, the heroic king of the Punjab and the ally of Dawood, for his having declined to comply with his request to allow him to pass through his territory. He also punished the Raja of Lahore for assisting Dawood.

Mahamud was a famous warrior, and a great lover of learning. His court was adorned by a galaxy of savants who had thronged to it from all parts of Asia. He was a just king. But, it is a pity that such a great king should have done such a great wrong to India. He destroyed many cities in India that he might enrich his Gazni. That is why Al-Beruni, the famous philosopher, astronomer, mathematician, Sanskrit scholar, historian and traveller who came to India in Mahamud's train, has made the following remark: "Mahamud

utterly ruined the prosperity of the country and performed those wonderful exploits by which the Hindus became like atoms of dust scattered in all directions and like a tale of old in the mouths of the people. Their scattered remains cherish, of course, the most inveterate aversion towards all Muslims. This is the reason too why Hindu scientists have retired far away from those parts of the country conquered by us and have fled to places, which our hands cannot yet reach, to Kashmir, Benares, and other places." "He is not a hater of Hindus as it is commonly known. Tilak, a brave and capable Hindu, had great influence with Sultan Mahamud. During his son Masud's reign, Tilak was made his private secretary and the interpreter between the Muslims and the Hindus. As a mark of royal favour he was granted a gold embroidered robe, a jewelled necklace of gold, a canopy and an umbrella and kettle-drums were beaten and ensigns with gilded tops were unfurled at his residence in accordance with Hindu fashion to proclaim his elevation to high official dignity"¹ When his Viceroy of India, Aliad Niyaltagia, rebelled against him, Masud entrusted Tilak with the most important command to deal with the rebel who was thoroughly defeated and subsequently killed. It is significant to note that there were many Hindu troops in the Muslim army of Gazai. In his "Downfall of Hindu India" the learned author while writing about Sultan Mahamud says, "He (Mahamud) was an intrepid soldier and a consummate commander, a lover of justice and a patron of learned men, a sovereign who laboured hard for the peace and prosperity of his people. As a man Mahamud was a person of strict discipline and was not by nature cruel and avaricious; but was temperate and generous. He was also highly religious and

1 Iswari Prasad : "History of Medieval India."

of pure rigid faith. The great and solitary blemish in his character, according to our view, is his bigoted intolerance." In their "History of India", Rao Sahib C. S. Srinivasachari, M.A., and late Ramaswami Iyengar, M.A., say: "The Hindus are said to have enjoyed toleration at Gazni where they were given separate quarters and permitted free observance of their religious ceremonies. And it was only in war that the Sultan resorted to the destruction and pillage of Hindu temples which were storehouses of accumulated wealth." Gibbon, the great historian, observes as follows: "Turning from accounts of blood-shed of which unfortunately history is too full it is a pleasant task to stop for a while to appreciate the good qualities of Mahamud, undoubtedly one of the great kings of the world. His name is still venerated in the East. His subjects enjoyed the blessings of prosperity and peace; and examples are recorded of his justice and magnanimity." Such instances show that the charge against Muslims that they were haters of the people of India because they were Hindus, is not a correct one.

The internal quarrels among the Muslims have, more than any other cause, led to their disintegration and final collapse. We have already seen how the Arabs lost their power due to their internal, tribal jealousies and mutual fears. We know how the senseless and idiotic quarrels between the Sunnis and Shias are a grave menace to Islam which both sincerely follow. These have definitely left the world poorer than what it would have been, had the Muslims acted honestly and wisely upon the principles of Islam. The same internal quarrels between the Muslims led to the destruction of Gazni by Alauddin. For seven days this noble city burnt tragically. Men, women, and:

children were killed in cold blood. After having committed this wanton act of vandalism and butchery this despicable ruffian returned to Ghor. Gazni rapidly declined and the House of Ghor shot up to prominence. I wish you to pause a little and reflect. A very famous city with the finest buildings and exquisite memorials of the greatness and splendour of Mahmud is callously destroyed not because it was a Muslim city but because it happened to be the city of Allaudin's foe. So long as there is personal or national ambition, greed, envy, hatred, foolishness and intolerance, the world will have a series of such callous and wanton destructions and slaughters. So long as this wicked world will see in the perpetrators of rapine, massacre, and destruction, the heroes and warriors of the morrow it deserves no better fate. Man when untouched by sound principles and good feelings is a brute worse than all the most ferocious brutes of the jungle.

Muhammad Ghorî came to India and destroyed the Muslim rule of the Ghazni Dynasty in 1186 A.D. Then he turned his attention to the Rajput kingdoms.

I wish to say a few words about the Rajput. He was a noble and clean fighter; he was a generous foe; he was the very soul of honour; he never broke his promised words. But, he had certain failings. He was foolish and impulsive. He knew not how to sacrifice his own so-called independence for the independence of India. His noble and soldierly bearing, his patience in adversity, his spirit of self-sacrifice, failed not to impress even his foes. In the war Muhammad Ghorî waged against the Rajputs, he found in Prithiviraja, a great warrior of the Hindus. Jayachandra, the Rathor Raja of Kanauj, disgraced himself by keeping away from Prithiviraja when India's existence was being threatened by a foreigner

foe. Ghori's army completely defeated the Indian army and Prithiviraja the great Rajput Commander-in-Chief was subsequently killed. Muhammad Ghori delivered over Ajmer to Gola, a natural son of Prithiviraja. Soon after, Jayachandra was also defeated. His territories were annexed. Bihar and Bengal were very easily conquered. Muhammad Ghori consolidated his conquests and in this he was assisted by his able and famous lieutenant, Qutbuddin.

Muhammad Ghori had no male heirs nor was he very particular about this matter; for he said to a favourite courtier, "Other monarchs have one son or two sons: I have so many thousand sons, namely my Turki slaves, who will be heirs of my dominions and who after me will take care to preserve my name in the Kutba throughout those territories." In Muslim history there have been many instances of how able slaves became the undisputed monarchs of the kingdoms of their masters. This never struck Muslims as a strange thing. Many a scandalous thing which European writers have written about the so-called slaves in the Muslim countries are more than disproved by hard facts like these.

After Muhammad Ghori's death, Qutbuddin Aibek was elected Sultan by the Turkish Amirs and Generals in 1206 A.D. He is one of our very famous Muslim kings of India. He ruled the country well, dispensed even-handed justice to people and did his best to promote peace and prosperity in the land. The roads were freed from robbers. His subjects were treated kindly. He was a generous king and is known as a giver of lakhs. Poor king had a sudden death after which there was confusion in the kingdom. Every provincial leader began to assume independence.

Shamshuddin Iltutmish, the Governor of Badnau, ascended the throne in 1214 A.D. He was a slave, but rose to great eminence by dint of merit. He got over many a difficult situation: he defeated his foes and put them to death. He was kind to his subjects. He is a famous builder. He is one of the three kings that built the famous Qutb Minar which is unrivalled for its beauty and grandeur. As his sons were worthless men, Iltutmish nominated as his heir his daughter, the famous Razia, the first Sultana of India.

There were many instances of Muslim queens who ruled over Egypt, Persia and other parts of the Muslim world. Razia was just, great, and sagacious. She was a patron of the learned. She loved her subjects. But for the idiotic prejudices, which some of her nobles entertained against her, Razia would have become one of the great sovereigns of India. After her cruel death and the confusion consequent upon such an event, Nasiruddin Mahmud Shah, a younger son of Iltutmish, ascended the throne in 1240 A.D. He was a pious and god-fearing king. He patronised the learned and was kind to the poor and the distressed. He earned his living by copying the verses of the Quran. He held the Islamic view that rulers were merely trustees for the state and it is, therefore, no wonder that he refused to allow a maid-servant to his wife to assist her to cook food, on the ground that he was a mere trustee for the state and as such could not use public money for a private purpose. This good king had for his minister able and famous Balban, who, after the death of the Sultan in 1266 A.D., became the Sultan.

Ghiazuddin Balban was one of the great kings of India. He was a great warrior who defeated the Mongols on more than one occasion. He had a great

sense of justice and no one, however eminent in position, could escape punishment for wrongs done to his subjects. He established peace and order in the country by putting down rebellion with a strong and cruel hand. He was an affectionate father. When his son Prince Muhammad died in the war against the Mongols, he transacted business in the day as if unaffected by the tragic blow, "but in the night he cried out in bitter anguish, tore his garments and threw dust upon his head." When he became king, he gave up all his evil habits and began to lead the life of a pious Muslim. In his private life he was affectionate and tender-hearted. He was kind and generous to men in distress. He was kind to women, children, and the aged and the infirm. He attended the funerals of great men and sympathised with their kinsmen and dependents.

Firuz who ascended the throne of Delhi in 1290 A.D. was a great man. His treatment of his defeated foes who rebelled against him was perhaps one of the noblest instances of unique generosity to the fallen foes in the history of the world. Malik Ghajju, a brave soldier and a nephew of Balban, rebelled against the new Sultan. But he was defeated and taken prisoner along with his brave and powerful adherents. When the Sultan saw them, he generously ordered that they should be washed, perfumed, and dressed in clear garments. They were treated as if they were guests of honour. As they stood before him crest fallen, he cheered them up saying that what they did was due to their devotion to the dynasty which they very loyally served in the past. Some persons may not like this remarkable act of generosity and may even term it weakness. But you will be glad to know that there are many such instances in the Muslim

history. A Muslim should be generous to the fallen foe. This is what the Prophet did when the whole of Mecca, which did him so many grave wrongs, was at his feet.

Alauddin Khilji ascended the throne in 1206 A.D. through treachery. He killed his uncle, the saintly Firuz. What he got through treachery he lost through treachery. The Muslim kings for a long time saved India from the Mongol invasion. Alauddin beat off the most dreadful Mongol invasion in 1209 A.D. The greatest warrior of the age, Zafar Khan was killed in the thick of the fight. Even the Mongols remembered his bravery for a long time. They were wont to ask their cattle if they refused to drink water, if they had seen Zafar Khan. Alauddin worsted them so very terribly in their subsequent invasions that Hindustan became a terror to them. Tranquillity was then established in the land. He adopted the frontier policy of Balban. The old forts were strengthened. New forts were constructed. Experienced commanders were in charge of them. The outposts of Samana and Dipalpur were garrisoned. The royal army was strengthened and the country manufactured all kinds of weapons to fight against the enemy.

Alauddin was a cruel despot and he destroyed the Jalali nobles to secure his position. He, in his ignorance and arrogance, wanted to establish a new religion. He also wanted to conquer the world like Alexander the Great. He consulted Qazi Alaui Mulk regarding these matters and the following advice the great savant gave to this bad tempered, obstinate and hard-hearted monarch is remarkable for its fearlessness, frankness and wisdom: "Religion and law spring from heavenly revelations, they are never established by the plans and designs of man. From

the days of Adam till now they have been the mission of Prophets and Apostles, as rule and Government have been the duty of Kings. The prophetic office has never been appertained to kings, and never will, so long as the world lasts, though some Prophets have discharged the functions of royalty. My advice is that Your Majesty should never talk about this matter. Your Majesty knows what rivers of blood Chengiz Khan made to flow in Muslim cities but he never was able to establish the Mughal religion or institution among Muslims. Many Mughals have turned Mussalmans but no Muslim has ever become a Mughal." Regarding his design to conquer the world the sage said, "The second design is that of a great monarch, for it is a rule among kings to seek to bring the whole world under their sway, but these are not the days of Alexander; and where will be found a Wazir like Aristotle....There are two important undertakings open to the King which ought to receive attention before all others. One is the conquest and subjugation of all Hindustan....The second and more important duty is that of closing the road of Multan against the Mughals." The sage ended his speech by saying that the King should give up drinking if he wanted to accomplish what he asked him to do. This is how truly great Muslim Ulemas have acted on many occasions.

Ranthambhor gave shelter to some Muslims who escaped Alauddin's wrath after their rebellion against him. So Alauddin wanted to reduce this famous fortress. After some initial success, Rana Hammir was defeated and killed. When Mir Muhammad Shah, a Muslim general in the service of Hammir, lay wounded on the battle field, Alauddin asked him what he would do if his wounds were dressed and his life

saved. The vanquished hero replied: "If I recover from my wounds, I would have thee slain and raise the son of Hamunir Deo upon the throne." * The brave and grateful hero was killed by Alauddin. But he ordered a decent burial to him for his courage and heroism. My reader should reflect upon this. A good Hindu King gave shelter to Muslims when they escaped from Alauddin's wrath. He his family and his army were destroyed for this. Mir Muhammad Shah, a refugee and a general, treats Alauddin's offer of life and medical aid with contempt as already stated. Is this not religion? Is this not honour? Should we not be proud of such noble and glorious acts of our ancestors? Why remember foolish acts when we have enough of glorious deeds of which we may rightly feel proud?

I wish to say something about the Padmini episode. Fair Padmini is dead and so is Alauddin. Whether Padmini episode is true or false the future historian has to determine. But a few things we have to consider in this connection. Barani who condemns him strongly for some of his faults, tells nothing about the Padmini episode. Amir Khusrū, who accompanied the Sultan, has said nothing about this. Rai Bahadur Pandit Gauri Shankar Ojha rejects the Padmini episode as a myth and says that Farishta borrowed it from Malik Muhammad Jayasi, a poet of the 16th century who wrote the famous poem "Padmavat". The bards of Mewar according to Shanar Ojha borrowed the Padmini episode from the "Padmavat". This episode whether false or true does not throw a slur on the royal house of Udaipur. If this episode were true, Padmini has to be admired for her courage and sacrifice. But it is for a great future

* Isvar Prasad : History of Medieval India

research scholars to come to some definite conclusion whether this episode is true or false, or grossly exaggerated. Men generally magnify the faults of their foes. I am not now concerned whether this episode is true or false. Alauddin who could murder his saintly uncle for a kingdom could destroy a kingdom for a famous beauty. Why should this episode unnecessarily embitter our feeling? Why should writers give such a twist to it as to hold every Muslim responsible for what Alauddin is alleged to have done? A Hindu king destroyed a vast territory as he wanted to capture a fair maiden living there.

Alauddin is the first Muslim king who brought under his sway almost the whole of India. For the first time after Asoka, the whole of India came under the sway of one single monarch. But India being a very huge country with huge agglomeration of peoples without any powerful uniting force except the force of sword, this artificial unity was broken to pieces as soon as the strong controlling hand was removed. This has been the sad story of India. In the long and varied history of India we have few instances of India's coming under one rule for some brief periods and then breaking to pieces after the disappearance of the central power. This shows that every distinct tract of territory in India with its peculiar customs and prejudices wants to assert its independence. Those that want to shape India's future should take this fact into account and get over the difficulty by some very cautious and harmonious design.

I have already told you that learned men like Qazi Alaul Mulk have stood in the way of the absolute despotism of the Muslim kings. You will like to know the following sentences that Qazi Mughisuddin used unmindful of consequences when Alauddin consulted

him about the legal position of the rights of the kings and his children upon the public treasury: "If your Majesty will follow the example of the most enlightened Khalifas, and will act upon the highest principles, then you will take for yourself and your establishment the same sum as you have allotted to each fighting man, two hundred and thirty-four tankas. If you would rather take a middle course and should think that you would be disgraced by putting yourself on a par with the army in general, then you may take for yourself and your establishment as much as you have assigned to your chief officers such as Malik Kivan and others. If your Majesty follows the opinion of politicians, then you will draw from the treasury more than any other great man receives, so that you may maintain a greater expenditure than any other, and not suffer your dignity to be lowered. I have put before you three courses, and all the crores of money and valuables which you take from the treasury and bestow upon your women you will have to answer for, on the Day of Account." The Sultan was filled with wrath and threatened the Qazi with severe punishment but the Sultan reflected upon this on calmer moments and subsequently hand-somely rewarded him and explained to him with politeness his doctrine of kingship. He was a strict disciplinarian and severely punished those that took bribes. His great principle regarding the necessities of life was that they should be available even to the poorest subject at the cheapest price and *with this laudable object in view, he controlled the prices of goods and strictly enforced this order.* This helped both his army and the subjects. The cheapness of the necessities of life increased the happiness of the subjects.

Prince Juana became the Sultan in 1325 A.D. under the title of Muhamad Tughlaq after Ghiyazuddin

Tughlaq, his father. This prince is one of the few most accomplished and learned sovereigns that ever sat on the throne of Delhi. But he ascended the throne under some definite disadvantages and prejudices. His father, Ghiazuddin Tughlaq, was killed by the fall of a pavilion which this prince erected. So he was suspected of having contrived the death of his father, but there is no evidence to prove this, except a few suspicious circumstances which can be easily explained away. To condemn a great king of the crime of patricide on a few flimsy and suspicious circumstances is not doing justice historically. An historian should be free from all kinds of prejudices. He should possess a vast and sound historical knowledge along with that sharp, vigorous, and incisive intellect of a judge who, by virtue of his legal training and knowledge of law of evidence, can shift truth from falsehood and fact from fiction. An historian lacking this quality is likely to take people's guesses, prejudices, and inferences for hard facts and pass them on to posterity. When once a falsehood gets itself repeated often in cold print it passes for historical truth which people believe without questioning. It is true that some of our historians have not been free from these defects. This becomes much more absurd when the prejudice of the time asserts without evidence that a great sage, Shaik Nizamudin Aulia, was a co-conspirator. Barani does not support the view that the fall of the pavilion was by design. Whatever may be the cause of the fall of the pavilion, the benefit of doubt should be given to the man improperly charged. His very learning was his disadvantage as his subjects could not keep pace with him. He stood far ahead of his times. Being a cultured prince, he knew well the spirit of Islam. He followed strictly the Islamic

principle of religious tolerance. He also endeavoured, like Akbar the Great, to stop Sati

Any man can admire the beauty of the rose but to know the why and the how of its beauty you should know much. Any simple man can appreciate and admire some of the simple principles of Islamic unity of God, Brotherhood of Man, and religious tolerance but to know their full significance, you should have true and deep insight into Islamic culture. Writers who are thoroughly ignorant of Islam attribute the goodness in Muslim kings to their not being orthodox Muslims. This is doing injustice to the Muslims and Islam. I want you to learn at least something of this Muslim king.

He was a great lover of justice and even the decrees passed against him he submissively accepted. Ibn Batuta admires this king in the following words: "Of all the men this king is the most humble and of all men he most loves justice." Muhammad Tughlaq was a versatile genius. He was a great patron of learning; he was a brave soldier, he was generous to the poor and needy; he was the first to hit on the idea of token currency; he strictly followed the practice of Islam; he was hospitable to the aliens. But he was an unfortunate sovereign. His subjects could not clearly see the wisdom of some of his reforms and schemes and unfortunately their failure blinded them to their real merits. His empire, which once consisted of 23 provinces and which extended from Delhi and Lahore to Dvarasamudra and Malabar in the South and from Lakhnauti and Gaur in the East to Thatta and the Indus in the West, broke into pieces as soon as the strong hand that held the sceptre began to lose its strength. Upon its ruin rose many powerful, indepen-

dent, and wealthy kingdoms. This has been the fate of our Central Governments.

I think you will concede that almost all the Muslim sovereigns that ruled over India were the children of the soil. Some of them were born of Hindu mothers. Firuz Tughlaq's father was Sipah Salar Rajab, brother of Sultan Ghiyazuddin Tughlaq, and his mother was a Rajput lady, the daughter of Rana Mall, the Bhatti Rajput chieftain of Abuhar. Though he was the testamentary legatee of the late Sultan, he hesitated to accept the responsibility of the State after Muhammad Tughlaq's death and expressed his desire to go on a pilgrimage to Mecca and lead the life of a religious recluse. But he had to accept the throne of Delhi in the interest of the State in 1351 A.D. The fact that Sultan Muhammad intended him to be his successor shows that Firuz was a good man worthy of the rulership of India. He was a good king. He abolished all vexatious and unlawful imposts that were levied in previous reigns and thus he took credit for abolishing 23 such imposts. This new taxation policy had a salutary effect on the development of trade and agriculture. Prices were made low and no scarcity of the necessities of life was ever felt. He constructed highly useful canals. During his reign several of his measures promoted the welfare of all his subjects. He built a hospital at Delhi where the sick were treated gratis by competent physicians. He put an end to torture and all other revolting forms of punishment. He established the commendable system of poor relief and those that were unemployed were given employment according to their capacity. He was a great builder. He built mosques, palaces, monasteries, and inns for the convenience of travellers.

He founded the towns of Firuzabad, Patehabad, Jaunpur and several others. He was a great gardener. Besides resuscitating Alauddin's thirty old gardens, he laid out 1,200 new ones near Delhi. These yielded a large revenue. He preserved the ancient monuments of India. He was devoted to the cause of learning and made endowments for their advance.

Some prejudiced historians of the modern times unjustly assert that under orthodox Muslim rule there is no safety to the non-Muslim subjects. This is a prejudice quite unworthy of a cultured mind. This is quite contrary to what is found in the history of the Muslims. I wish to tell you, that just as fire and water cannot exist together so also Islam, wickedness, cruelty and intolerance cannot exist together. It has a mission. Whether people like it or not, it will assert itself because it stands for all that is indispensable to human progress and goodness. To fight against it, is to fight against progress and goodness. We can fight against it, and if we succeed we shall not feel proud of our success. You can blame Firuz for some of his acts against the Hindus, but you cannot blame Islam for that. There is no evidence that he compelled his Hindu subjects to become Muslims. He encouraged them to become Muslims and we cannot find fault with him for that. The Muslims had to pay 1/40th of their property every year in the shape of Zakath in addition to compulsory military service and other common taxes. Old men, women, children and those of the non-Muslim subjects who offered military services to the State were exempted from the jiziya. There have been many instances of this kind. The jiziya is a tax paid by able-bodied non-Muslim man in lieu of military services and also in consideration of the protection of his life, religion, and property.

Centrifugal forces began to work after the death of Firuz; every powerful chief wanted to assert his independence. Timur having conquered Persia, wanted to take advantage of the confused state in Hindustan and invaded her in 1398 A.D. We have to bear in mind a few facts in this connection. India was at that time ruled by the Muslims. Timur fought against the Muslims; ransoms were collected from them. When Rai Dul Chand was defeated, Timur honoured him by giving a robe of gold brocade, a cap and a girdle of gold work and a gold belted sword. I have said these with a view to point out that Timur had no particular liking for Muslims or a particular hatred for the Hindus. He was a callous imperialist who used hypocritically the name of religion for his own purpose. His barbarian hordes washed their swords in the blood of both Muslims and Hindus. Whoever opposed him suffered at his hands. When he reached Delhi, he apprehended stoutest possible opposition and commanded his generals and nobles to act with prudence and caution in this operation against the Muslims. At this time Timur had 100,000 Hindu prisoners, and some of his Amirs made the most inhuman and diabolical suggestion that the prisoners should be killed on the ground that they might "break their bonds, plunder our tents, and join the enemy" and Timur accepted this most wicked suggestion as did Napoleon in his Syrian expedition. Napoleon took Jaffa after a terrible assault. Being shocked at the outrages which his soldiers perpetrated, he sent two of his aides-de-camp to appease their fury. The Turks were fighting with the courage and energy of despair. They offered to surrender, if their lives might be spared. They were rescued with difficulty by the aides-de-camp and some two thousand soldiers were taken prisoners who were subsequently put to

death by the decision of the war council; for he could neither set them at liberty consistent with the safety of his troops nor keep them as prisoners as he had no provision for them.

I want you to bear in mind a few points in this connection. The impending battle was against the Muslims whom Timur's hordes treated as enemies. They feared that the Hindu prisoners would break their bonds and join their Muslim countrymen. But, this act of this barbarian has thrown a slur upon the fair name of Islam as he happened to be a Muslim. We expect of Muslims a better standard of morality and fair dealing. Good and lovable parents often suffer, because their children happen to be wicked. Islam has suffered much because of the un-Islamic and wicked deeds of some of its followers.

The Muslim army of India under the command of Sultan Mahraud and Mallu Khan fought bravely, but it was defeated by the hardy Moagols. This barbarian far from being a friend of Islam was definitely an enemy of the Muslims whose rule he so very callously destroyed. Delhi did not recover from the effects of this cataclysm for about a century, except for brief moments during the rule of the Lodi Afghans, who, no doubt, did something to restore the vanished glory and power.

Sikandar's son Ibrahim Lodi who came to the throne in 1518 was a man of forms, who made the proud, turbulent, and democratic Afghan chiefs motionless in his presence with folded arms. This, the proud Afghans resented. There was discontent and disaffection in the land and there were revolts. Some of the leading chiefs were executed. His rule became intolerable and even his own uncle Alam Khan

Alauddin made up his mind to play the traitor. He fled to Kabul and appealed to Babar, whose mind was already working on her conquest, to invade Hindustan. Babar accepted the invitation and came to India.

The decisive battle was fought on 21st April 1526 on the gloomy, bloody plain of Panipet. The great army of the king of Delhi was thoroughly defeated. The king lay dead on the battle field amidst some fifteen thousand of his dead heroes. Hindustan lost her king. Babar, the descendant of Chengiz and Timur, became the king of Delhi. Babar is something like a pleasant dawn after a horrible dark night. He was an accomplished scholar, a good poet and an elegant prose-writer, a powerful speaker, a great general, and an able administrator. He had no love for wealth or precious stones and whatever he got he took delight in giving to others. He was generous to his foes. He was a friend of his subjects. He fully realised the significance of his conquests and he made up his mind to make India his home and to stay here.

When the Muslim Afghans went down in the battle of Panipet, the Rajputs formed a formidable confederacy under the leadership of the great Rana Sanga of Chittoor to oppose the conqueror of Panipet. The Rana was a great veteran warrior, the hero of many a battle. Any Rajput soldier is in no way inferior to any soldier in the world. His keen sense of honour and chivalry, his reckless and stubborn courage in the face of certain death and his dignified bearing and energy could not but command the admiration of his foes and strike terror into their hearts. Babar's army had its own misgivings when the reports of their courage and numbers were brought to it. Babar at once realised the serious situation. He made

one of those famous speeches in the world that changed the situation in a minute and thus the shape of history. He renounced wine, broke his goblets, poured out the stores of liquor and addressed his dispirited men. "Gentlemen and soldiers, every man that comes into the world must pass away; God alone is immortal, unchangeable. Whoever sits down to feast of life must end by drinking the cup of death. All visitors of the inn of mortality must one day leave this house of sorrow. Rather let us die with honour than live disgraced. With fame, though I die, I am content. Let fame be mine, though life be spent

"God Most High has been gracious in giving us this destiny; if we fall we die martyrs, if we conquer we triumph in His Holy Cause. Let us swear with one accord by the great name of God that we will never turn back from such a death or shrink from the stress of battle, till our souls are parted from our bodies." This address had the desired effect upon his men.

Every one of his men became a hero. On Saturday the 16th March, 1527, the two great and gallant armies met at Kanwaha. The brave Rajputs were defeated, and Hindustan helplessly lay at the feet of the great conqueror. Soon after, he overawed the Afghan chiefs.

After his death in his forty-eighth year, Humayun, his eldest son, ascended the throne in 1530. He had many virtues, but he was a very unlucky king. But his misfortune was due in no small measure to his generosity to his brothers quite unworthy of it and to his other treacherous kinsmen. Though he was capable of great energy and determination occasionally, he was temperamentally vacillating, not knowing

when and how to act with firmness. His great rival was Sher Khan.

He was a talented general, an able administrator, and a great master of strategy. He possessed great ability and wisdom. His brief, but successful administration was based upon the principle of unity. He was a pious and devout Muslim. He loved his subjects well. He was a great precursor of Akbar in many a good reform. He worked day and night for his subjects. His name was a terror to law-breakers. During his reign, people had security of life and property. Robbery and theft disappeared from the land. The traveller and the wayfarer could go their way without any fear of robbers or dacoits. No one of his subjects was ever molested. Peace and security reigned supreme in the land. The treachery he practised against chivalrous Humayun after the conclusion of a treaty by which he was to retain Bengal and part of Bihar on condition of due and public recognition of the Emperor as his suzerain has no doubt thrown a slur upon the otherwise illustrious name of Sher Khan.

He dishonoured his plighted word and at break of dawn the treacherous leader of the Afghans fell upon the unsuspecting imperial army causing great destruction and even slew many while asleep. Humayun was saved by a water carrier who helped him to cross the Ganges on his water bag. Most of his army was drowned, or killed, or captured. Humayun led a big army against Sher Khan on 17th May 1540. Both the armies met again opposite to Kanauj and the "Battle for Ganges" was fought and the imperial army collapsed like a house of cards. Poor Humayun from that unfortunate day had to lead a life of wandering.

for about 15 years. His great son, the future Akbar the Great, the pride of India, was born at Amarkot in Sind on 15th October 1542. Humayun, after many vicissitudes of life, took advantage of the confusion in India consequent upon the death of Sher Khan in 1545, and descended from Kabul with 15,000 horse in 1555, and seized the Punjab. He routed Sikandar at Sirhind and took possession of Delhi and Agra. He thus got back his lost kingdom. After his death on 24th January 1556, his son Akbar ascended the throne in 1556 and ruled for about half a century.

He is perhaps one of the greatest rulers that the world has ever produced. He came to the throne when he was a mere boy, but he had the fortune of having Biram for his regent, a consummate general and a resolute man. Himu, the Hindu general of the Muslim Kingdom of Bengal, entered Agra unopposed and defeated the Moghul commander Tardi Beg at Delhi and occupied the capital and then marched to destroy the Moghul force.

Biram acted immediately with firmness. The two armies met on the gloomy field of Panipet on 5th November 1556. Himu had three divisions the centre of which was composed of 20,000 horse both Afghan and Rajput supported by 500 elephants; his force of elephantry numbered about 1,500. Himu led the charge successfully on the Moghul left, but an arrow of the enemy pierced his eye and as usual in India the whole army got disheartened and fled. There was no one to take up the place of the wounded leader nor was there any previous arrangement for such an emergency. India has lost many a battle because the army had no leader after the death of the commander. The best of armies in India have turned into unmanageable rabble after the death of their leaders.

The defeated foe, Himu, was brought before Akbar. Biram asked the young prince to despatch the dying man. Akbar, the descendant of the callous and merciless Chengiz Khan who shed rivers of Muslim blood, with the characteristic Muslim sense of chivalry which he inherited from his chivalrous father, said with stern bluntness and humanity, "How can I strike a man who is as good as dead?" Islam no doubt did touch the hearts of the Moghuls and Turks and many of their chivalrous and noble acts are entirely due to the Islamic influence. But for this humane influence, the world would have been poorer and would have seen greater blood-shed, chaos, and confusion. After the defeat of Himu, Delhi and Agra opened their gates to the conqueror and after eight months of siege Mankot surrendered and Sikandar then retired to Bengal. In 1560 Akbar ended the tutelage and took the reins in his own hands.

In spite of his youth, the Emperor exhibited great virtues when occasion arose. He forgave with kindness his regent Biram who rebelled against him after his fall; he got indignant when he heard of Adam Khan's barbarous behaviour towards the women of Baz Bahadur the fallen foe. He had a commanding personality. Though unlettered, he was a cultured king because of his association with highly cultured men. His conversation was very charming. He devoted almost his whole time to the State and he slept little. He led a simple life, eating one meal a day, avoiding meat as far as possible. He was capable of hard work. He was a wise king who loved his subjects. He strictly followed the great Islamic principle of religious toleration as did the Arab conquerors. He was a man of great energy and endurance. He was a patron of learning and he loved the company of the wise and learned.

Akbar in more than one way followed the Muslim tradition of warfare. He took particular care to see that his soldiers did no harm to the peasants and other citizens. In this connection you will like to know the world famous command which Hazarath Abu Bakr the first Caliph gave to the Muslim troops bound for Syria. When you enter that country kill neither old man nor little child nor woman. Do not pull down a pillar saint from his place. Do not injure the monks for they have set themselves apart to worship God. Do not cut down a tree nor uproot a plant. Do not rip up any ox, cow, or sheep. If a province or people receive you make an agreement with them and keep your promise. Let them be governed by their laws and established customs and take tribute from them as is agreed between you. Leave them in their religion and their land.* He was a brave soldier and an able general. Sometimes his Muslim blood asserted itself and he committed brutal acts. He abolished jizya about which I have already spoken to you. He abolished the tax on the Hindu pilgrims on the ground that no one should interfere with man's service to God. In view of the fact that Hindus fought side by side with Muslims for the Muslim Kings the jizya lost its significance. He prohibited child marriage and animal sacrifice and trial by ordeal found among his Hindu subjects. He permitted widow's remarriage and he set his face against the burning of the widows. He insisted that the consent of the bride, bridegroom and the permission of the parents were necessary in a marriage contract.

Akbar stormed the famous fortress of Chittoor which was gallantly defended by the Rajput garrison under their brave leader Jai Mal. A few months later

* A. S. Tritton "Caliphs and their Non Muslim Subjects"

other famous fortresses of Rantambhor and Kalanjar were reduced. The brave Rajputs owed allegiance to Akbar. He married another Rajput princess, the daughter of the Raja of Bikanir. He thus won the allegiance and the confidence of the gallant Rajputs who were the defenders of the Muslim Empire for about 120 years till the Mahrattas set up a determined agitation and revolt against Muslim rule in India.

Some prejudiced and superficial writers thoroughly ignorant of Islam, and Muslim tradition, and Muslim history think that Akbar's generous treatment of his Hindu subjects was due to his not being an orthodox Muslim. This is either ignorance or wickedness. In this connection you will like to know what the Prophet said about the dhimmis (non-Muslim subjects under the Muslim rule): "If any one wrong a man to whom a treaty has been granted or burdens him above his strength, I am an advocate against him till the Day of Judgment."* Abu Bakr, the first Caliph, has said in this connection, "Do not kill any of the protected people; for if you do, God will require the protection of them from you and will cast you on your faces in hell."~ A. S. Tritton says, "Muslim tradition insists strongly that the conquered people are to be treated kindly or at least justly." In his dying charge to his successor Hazrath Omar the Great, the second Caliph said, "I charge the Caliph after me to be kind to the dhimmis, to keep their covenant and not to burden them above their strength."~ Good Muslims have followed these commands scrupulously and almost all the Muslim kings have followed these instructions when other peoples thought it was piety to torture, kill, burn and impale people belonging to other religions; Islam taught Muslims to be kind and tolerant to other

* A. S. Tritton: "Caliphs and their Non-Muslim Subjects."

religions. This is what history proclaims. No doubt there were a very few Muslims who out of ignorance behaved intolerantly and you shall not attribute this to the teachings of Islam. If you do this, you will be perpetuating a falsehood and a fraud. Akbar's good and kind treatment of his Hindu subjects was thus in accordance with the spirit of the Master and Muslim traditions. Baghavan Das Man Singh, and Iodar Mal are famous in the annals of the Moghul warfare and administration. The positions which they occupied in Muslim India no one of a subject race could ever hope to occupy except in a Muslim State. There have been hundreds of such instances throughout Muslim rule in Asia, Africa and Europe.

A Muslim as such is a seeker after truth, wisdom and knowledge. Have not Muslim scholars brought to life the ancient and almost the dead heritage of Hellas? Have they not wandered throughout the known world in search of knowledge? Have they not learnt many things from Hindustan? Have not Muslims written many books on different religions? When such is the case why should Akbar's Hall of Worship and his participation in the philosophical and religious discussions held therein be misunderstood? We know he respected the Muslim scholars and saints and his son Salim the future Jahangir, was named after the Muslim saint Salim Chishti. Does not Islam say that there is no land to which a warner was not sent, that all religions are from God that a Muslim should respect all the Prophets who came from God to teach man and that Islam is no new religion? What is the wrong which Akbar committed in respecting other religions? This is what a Muslim is asked to do. This is the surest way of winning people to the way of Islam. Akbar had no doubt certain disadvantages as he was an

unlettered king and as he had to depend upon others for his religious knowledge. If he had erred sometimes, some of those scholars that surrounded him have to be blamed. Whatever may be his defects, I venture to assert that he has done a great service to Islam; for the Muslims, who suffered so very badly at the hands of the Moghuls, Turks, and Christians, had become embittered against themselves for their religious toleration and generous treatment of others in the past. They were beginning to think it was weakness to be tolerant and generous and at this critical hour in the history of Islam, Akbar righted the wrong his ancestors had perpetrated and impressed upon the Muslims that the Muslim traditions of toleration and kindness were sources of strength, and not weakness. I salute this large-hearted, large-souled, and far-sighted Emperor for all the good he has done to Islam and India.

Some people out of ignorance assert that Akbar did not believe in Islam. He did believe in Islam and he died a Muslim. In this connection we may quote what Jehangir says, "He (Akbar) had desired me to send for Miran Sadr Jahan in order to repeat with him the Kalma Shahadat, which, he said it was his wish to postpone to the last moment, still cherishing the hope that the Almighty Disposer of Life might yet bestow some prolongation: On his arrival I placed Sadr Jahan on both knees by my father's side and he commenced reciting the creed of the faithful..... He (Akbar) directed Sadr Jahan once more to repeat the Kalma and he recited the solemn text himself with a voice equally loud and distinct. He then desired the Sadr to continue repeating by his pillow the Sura Neish, and another chapter of the Quran, together with the Addilah prayer, in order that he might be

enabled to render up his soul with as little struggle as possible. Accordingly, the Sadr Jahan had finished the Sura Neish and had the last words of the prayer on his lips, when, with no other symptom than a tear drop in the corner of his eye, my noble father resigned his soul into the hands of his Creator " * Thus he passed away in 1605.

Akbar's son Salim born of a Rajput princess ascended the throne as Jehangir and ruled over Akbar's empire from 1605 to 1627. He is unjustly charged with having committed the murder of Sher Afghan to get his wife, Meherunnisa the future Nur Jahan, for whom he is alleged to have conceived an affection when he was a youth. No contemporary historian supports this. Both Mohamamad Khan and Kamghar Hussain the supporters of Shah Jahan, do not in their works even let a hint about this scandal. Abdul Hameed Lahori does not say anything about this. Even the contemporary foreign visitors who were ready to credit and record any scandalous rumours have not a word about this. Hawkins who had intimate knowledge of the Moghul Court and Sir Thomas Roe and Edward Terry who lived for several years at the Moghul Court do not mention anything about this. Bernier who came a generation later does not say a word about this even though he had recorded many a disgusting, false and shameful rumour about others. The learned author of the history of Jehangir, Prof. Beni Prasad, says as follows " There is, indeed, no contemporary writer at all who charges Jehangir with the murder of Sher Afghan .. . If Akbar really disappointed and chagrined his son and insisted on Ghiyas Beg's bestowing his daughter's hand on Sher Afghan he would hardly be so unwise as to place the

* Beni Prasad - " History of Jahangir "

latter in attendance on Prince Salim in 1599. Then Salim would certainly not honour and elevate the husband of his beloved. On his accession to the throne, he would hardly overlook his desertion and go out of his way to promote and enrich him.....Lastly our knowledge of Nur Jahan's character may warrant the inference that, if she knew Jehangir to be stained with her husband's innocent blood, she would never have consented to share his bed and would never have agreed to serve his mother. It is admitted that Nur Jahan fully reciprocated Jehangir's affection during their married life. A high souled lady is hardly likely to bestow such love and devotion on her husband's murderer.

"It was only after two generations that the story as known today grew up. Khafi Khan, Sujan Rai and others followed and improved Mohammad Sadiq T'abarezi. The Persian historians relate it with circumstantial details. The Rajput bards vouch for its truth. The Italian traveller, Manucci, writing towards the close of the century further embellishes the *romance*." *

"During the eighteenth century it was transformed almost beyond recognition and related with all the colour of vivacity of a dramatic plot by Dow and others. In the 18th century Elphinstone adopted the version of Khafi Khan and transmitted it to all the subsequent manuals of Indian history which drew largely on him."* Sometimes a literary genius builds his reputation on the destruction of truth; Padmini episode, Somanath expedition and Nur Jahan's romance appear to have been the achievements of literary men whose object was literary achievement, but was certainly not search after historical truth.

* Beni Prasad : "History of Jahangir"

Nur Jahan is perhaps one of the greatest women that the world has ever produced. Nature had blessed her with an exquisite beauty, a quick understanding, a great intellect, a sweet temper, an extraordinary common sense, a generous disposition, a calm and cool courage and a domineering ambition. She was in fact the ruler of India and her husband Jehangir fully trusted her.

Mohammad Hadi says about her, "She was an asylum for all sufferers and helpless girls." During her sixteen years of power she had 500 girls married. She loved Jehangir sincerely and intensely. She was very fond of power and she dominated every situation. Whatever she undertook she accomplished. She did not observe purdha, saw things with her own eyes.

Nur Jahan was ably assisted by her kinsmen in the task of administration. Her father, an experienced statesman, and Asaf Khan, her brilliant brother, were of great help to her. For sometime prince Khurram, the husband of her niece, Arjumana Banu Begum, a highly virtuous lady, was one of Nur Jahan's powerful clique. Jehangir's principles of foreign and domestic policies, this junta carried out. The Emperor had good reason to trust his devoted and capable wife.

Jehangir was a kind-hearted man with strong family affections. He was generous. He hated oppression. He was a great lover of justice and he is deservedly famous for his keen sense of justice. Though a Muslim, he was subject to certain evil habits like drinking. As commanded by Islam he followed the policy of religious toleration. He was kind to his subjects. The unfortunate treatment of Arjuna, the fourth Sikh Guru, was due to the mischief of a Hindu,

Danichand. Such foolish acts have led to estrangement between the Muslims and the Sikhs. Guru Nanak, the great founder of Sikhism, loved Islam and its noble Prophet. Jehangir did not hesitate to worry the Shaik Ahmed of Sirhind and Shaik Ibrahim Baba, because they wielded great influence over Afghan and other followers. His persecution of religious men was impelled by political motives. He scrupulously followed the grand policy of his noble father, "peace with all". In his reign industry and commerce progressed. Architecture made great strides. Painting reached its zenith. "Literature flourished as it had never done before; Tulsidas composed the Ramayana, which forms at once the Homer and the Bible, the Shakesppeare and Milton, of the teeming millions of Northern India. A host of remarkable Persian and vernacular poets all over the country combined to make the period, the Augustan age of medieval Indian literature."*

During his reign, the English obtained firmans sanctioning their trade at Surat.

Prince Khurram ascended the throne in January 1628 as Shah Jahan. His mother was Jodh Bai or Jhghat Gosain, daughter of Udai Singh. He was more an Indian than a Moghul. He was a Muslim good and orthodox. He put an end to the un-Islamic and disgusting practice of prostration before the throne on the ground that the deification of any human being is opposed to the spirit of Islam. He extended religious toleration to all his subjects. Jesuits built a large and very beautiful church at Agra with a great steeple and a bell which was heard all over the town. No one suffered by his being a non-Muslim. Many of his

* Beni Prasad : "History of Jehangir."

generals were Hindus. He is undoubtedly the greatest builder India has ever produced, the glory and grandeur of the Moghul Empire is gone, but the Taj, the crown of the world's most lovable buildings, raised in honour of his beloved wife Muntaz Mahall, will keep alive the memory of the vanished Moghuls as long as the Taj and the world last. His great Mosque and Mothi Masjeed are some of the very famous buildings in the world. Agra, the noble city with its palaces and stately buildings, with its numerous charming mosques, baths, caravansaries, market places and its vast population excited the just wonder and admiration of all those that saw it. It was undoubtedly the greatest and the most beautiful city in India. Shah Jahan was a devoted husband. He was the most popular of the Moghul emperors. Poor Emperor's old age was no doubt embittered when his four sons began to contend for the throne of Delhi.

Hindus liked Dara who was with his father at Delhi in 1657 when the news that the Emperor was dying spread far and wide. Shuja was the Governor of Bengal, Murad Baksh was in Gujerat, and Aurangzeb was in the Deccan on the point of conquering Bijapur itself after having occupied Kulbarga and Kalyani. Each one of these princes wanted to be the Emperor of India. Absence of a definite rule of succession or any convention having the force of law with people's moral support behind it has done no doubt some good in so far as it has helped the people concerned occasionally to help the best man in the realm to guide and shape its destiny, but there is reason to feel, it has done great damage to the State. This is also one of the causes that led to the collapse of the Muslim rule. The death of a king brought about the greatest possi-

ble misfortune to the State as there was always the likelihood of the state's being involved into interne-cine and fratricidal quarrels. It caused chaos in the land and led to the disintegration of the State. Shuja in the East and Murad Baksh in the West resolved to establish their rights to the imperial throne. Dara Shuku sent Raja Jai Singh against Shuja who ran away after a defeat. Maharaja Jaswant Singh was sent against Murad Baksh with whose army Aurangzeb joined his; Dara's force and the force of his rival brothers met near the Narbada. Dara's force or rather the Imperial force was defeated. Jaswant's high souled wife shut the gates of the castle in his face saying, " If he could not vanquish, he should die."

Delhi was in confusion. Dara resolved to wipe out the disgrace of his defeat. At the head of 1,00,000 horse, 20,000 foot, and 80 guns with able and brave commanders like Maharaja Jaswant Singh, Raja Jai Singh and Raja Ram Singh marched against his brothers. Both armies met at Samugarh and one of the most pathetic and heroic battles in the annals of India was fought. All the three brothers fought like lions. Dara's army was succeeding; Aurangzeb's cavalry was driven back.

Aurangzeb was perhaps the best general of his age. He was a man of extraordinary cool courage and of steel nerve. He immediately realised the critical situation in which he was placed. He rose equal to the occasion and uttered a few laconic sentences, " Take heart my friends. There is God ! What hope have we in flight ? Know ye not where our Deccan is ? " * and ordered the legs of his elephants to be chained together. This order put courage into the

* Stanley Lane-poole · "Medieval India " .

hearts of his disheartened soldiers. Murad Baksh, too, fought like a maddened lion. Poor Dara, being sure that the day was his, dismounted from his tall Ceylon elephant. His army thought that he was lost and a blind panic seized it and it dispersed in complete confusion.

Aurangzeb, no doubt, won the throne for himself. But Indians in fact lost it on the very day on which he won it. Every one of the three unfortunate princes was a brave and talented man in spite of his defects. If all the four brothers had united together, the passing of the one, however great and talented, would not have created such a void as to bring about the collapse of this mighty Empire. On Aurangzeb's death there was no one strong enough to shoulder the heavy responsibility of the great Indian Empire.

We should know something about this great man. A man is said to be a good man not because he has no failings at all, but because he has more good points in his character than bad ones. Men most famous in the world history had their failings, but people think of them and love them because their defects are few and their virtues are many. Aurangzeb is undoubtedly one of the greatest and most accomplished kings that ever occupied the throne of Hindustan. But, his execution of the unfortunate Dara, a Muslim, on the flimsy ground of his apostasy from Islam, is no doubt a grave crime which no just man can defend. This act has also thrown a serious reflection on Islam. When Islam gives absolute religious freedom to man it is against its very spirit to murder a man merely because he has the courage to say what he honestly infers from the reading of the Holy Book. He was then only about forty. Poor Murad's fate also excites our pity: He was charged for the murder of Ali Naqi,

his minister, and was found guilty and was beheaded in spite of the displeasure which Aurangzeb showed when the charge of murder was brought against Murad. The Moghuls knew no kinship and whoever stood in their way was mercilessly despatched. If Dara had succeeded, Aurangzeb would have no doubt been killed. But Aurangzeb ought to have treated him better. The Great Prophet forgave even his worst and most implacable foes and Aurangzeb who tried his best later to follow Islam and its Prophet should have followed the Prophet's example rather than the Moghul practice of exterminating kinsmen.

He was the father of his subjects and in this connection we may know what he has said about his office of the king, "I was sent into the world by Providence to live and labour, not for myself, but for others; it is my duty not to think of my happiness, except in so far as it is inseparably connected with the happiness of my people. It is the repose and prosperity of my subjects that it behoves me to consult; nor are they to be sacrificed to anything besides the demands of justice, the maintenance of royal authority, and the security of the State."* "It is manifest and clear to the wise that the wolf is no fit shepherd, neither can a faint-hearted man carry out the great duty of Government. Sovereignty is the guardianship of the people, not self-indulgence and profligacy."* These were not mere sentiments but great principles which ruled his conduct. He purified the Moghul court by his stern, simple, honest, and moral life. He ate simple food and slept on the ground. In that illustrious race of the Moghuls so very famous for their courage, he was one of the bravest and the ablest. He was a cool and steady leader famous for his sense.

* Stanley Lane-poole. "Medieval India".

of duty, wisdom and endurance. In the crisis of the Balkh campaign, when he was hemmed in all sides and battle was raging mercilessly around him, it was time for the evening prayer. Unmoved by this deadly fight going around him, he dismounted and offered his evening prayer on the bare ground. The king of Uzbeys saw this and exclaimed, "To fight with such a man is self-destruction." He gave proof of this cool and extraordinary courage when he was a mere boy of fifteen. When his father was watching the contest of two huge elephants at Agra in 1633, one of them dashed towards the place where he was standing. People ran away in confusion, but the young Prince stood his ground and flung his spear at the elephant's head. The infuriated animal felled his horse, but the brave Prince was on his feet in a moment, drew his sword, and faced the raging elephant. Seeing this, the people came to his rescue and the elephant left the field.

Some facts are proved against him; many others that help him are either dishonestly suppressed or carelessly overlooked. From the proved ones adverse conclusions are drawn that he was the destroyer of the Hindu faith, culture, and temples, the hater and tormentor of the Hindus, the foe of the Rajput princes and the Shiah Sultans of the South. You will see that each one of these conclusions is based on half-truths. Napoleon was depicted as a consummate scoundrel by the British as he was one of their deadliest foes, but in fact he is perhaps one of the best men that the world has ever produced. If you construct the history of the present war and of its many actors, depending upon what they themselves say, you will surely construct a very bad history. Passions cloud our judgment and our sense of duty and fairness. Almost all

his historians were Persians who hated him as he destroyed the Deccan Sultanate of Persians. The British, too, had to show that their rule was better than that of Moghuls; they did not care to know the truth.

He ruled over India for about 50 years. When information was brought to him that the Brahman priests and Hindu residents at Benares were not allowed to perform their religious duties, the following famous firman was sent to the officer in charge of the town: "Let Abul Hassan worthy of favour and countenance, trust to our royal bounty, and let him know that, since in accordance with our innate kindness of disposition and natural benevolence, the whole of our untiring energy and all our upright intentions are engaged in promoting public welfare and bettering the condition of all classes, high and low, therefore, in accordance with our Holy Law we have decided, ancient temples shall not be overthrown, but that new ones shall not be built. In these days of our justice, information has reached our noble and most holy court that certain persons actuated by rancour and spite, have harassed the Hindus resident in the town of Benares and a few other places in that neighbourhood and also certain Brahman keepers of the temples and that they further desire to remove these Brahmans from their ancient office and this intention of theirs causes distress to that community, therefore our Royal command is that after the arrival of our lustrous order, you should direct that in future, no person shall in unlawful way interfere or disturb the Brahmans and the other Hindus resident in these places, so that they may as before remain in their occupation and continue with peace of mind to offer up prayers for the continuance of our God-given Empire that is destined to last for all time. Consider this

as an urgent matter, dated the 15th of Jumada II A H. 1069 (A D 1659).^{*} I have already told you that Islam enjoins on its followers strict observance of religious toleration to those that are not Muslims. You will really like Aurangzeb's famous Benares firman and appreciate the spirit underlying it. I shall like to impress upon you some other facts also to show you that he was no hater either of the Hindus or of the Hindu faith. But with regard to the firman already quoted one fact has to be mentioned. New temples could be constructed with the permission of the State. Once a petition was presented to him requesting him to dismiss the non-Muslims from certain posts and he gave the following famous reply: "Religion has no concern with secular business and in matters of this kind bigotry should find no place. To you your religion, and to me my religion,"^{*} and declares that if the petitioner's request were granted, "We shall have to destroy all the Rajas and their subjects".^{*} There were many Hindu Mansabdars of 500 to Mansabdars of 7,000. You will like to know that during the time of Akbar with the title of Raja there was only one Hindu Mansabdar of 7,000 and there were no Mansabdar of 7,000 during the reigns of Jehangir and Shah Jahan but during Aurangzeb's reign there were two Hindu Mansabdars of 7,000 with the title of Raja. There was no Mansabdar of 6,000 with the title of Raja during the time of Akbar, and there was one during the reigns of Jehangir and Shah Jahan but during Aurangzeb's reign there were two. There were altogether 180 Hindu Mansabdars, sixty one of whom had the titles of Rajas or Rai. These are the figures given by the Hindu writer, Kowal Ram, in his *Tazkirat ul-Umara*. During the time of Aurangzeb

* Zahiruddin Faruki "Aurangzeb"

the Hindu Mansabdars were certainly not less than 1/4th the number of Muslim Mansabdars; the English historians who may recklessly charge him with anti-Hindu feeling should reflect upon the position of military command which Indians now hold under the British Government. It is true that Aurangzeb dismissed a large number of clerks in the paymaster's department not because they were Hindus but because they were both corrupt and arrogant; they were also systematically treating the Muslim soldiers with contempt. It is worthwhile quoting here the contemporary opinion of Shihabuddin T'alish who says, "The learned know that no other king of the past showed such graciousness, made such strong exertions and remitted to the people such a large sum which equalled the total revenue of Turan.....I strongly hope that just as the peasants and merchants have been released from oppression and innovations (in taxations), so some one would fully and freely report to the Emperor the distress among the soldiers and the fact of their being harassed and crushed by the oppression of the thievish clerks, and thereby release soldiers from the tyranny of these godless men." Further, the firman sent to provincial governors in 1671 was soon cancelled and it was decided that half the peshkars should be Hindus.

I feel personally that, though Aurangzeb had financial, legal, and political justifications for collecting the tax called jiziya in 1679, he ought to have considered the inevitable reaction to such a tax. He abolished no doubt eighty kinds of taxes including taxes on Hindu pilgrims and on pagodas. This tax was misunderstood by the Hindus and the opponents of the Muslims made the best use of this tax to create disaffection against the Muslim ruler. I have already

spoken to you something about jiziya, but in view of great misunderstanding existing about this even today, I desire to say a few words more about this. This is not a tax which every non-Muslim had to pay merely because he was a non-Muslim, but because he was not compelled to serve in the army as Muslims were compelled to serve but whenever non-Muslims served in the army they were not merely exempted from the payment of this tax, but were entitled to all privileges of the Muslim soldiery. We shall quote here what Dr. Arnold says regarding this.—“The tax was not imposed on the Christians as some would have us think as a penalty for their refusal to accept the Muslim faith, but was paid by them in common with other *Zimmis* or non-Muslim subjects of the State, whose religion precluded them from serving in the army, in return for protection secured for them by the arms of the Mussalmans. When the people of Hiraṭh contributed the sum agreed upon, they expressly mentioned that they paid their jiziya on condition that the Mussalmans and their leader protect us from those who would oppress us, whether they be Muslims or others.” When the Muslims conquered Syria they collected jiziya from the non-Muslim subjects, but when they felt they could not protect them in view of the great military preparations of Heraclius, the Muslim General Abu Obaydah accordingly wrote to the Governors of the conquered cities ordering them to pay back all the jiziya they had collected from the cities, and wrote to the people saying, “We give you back the money we took from you as we have received news that a strong force is advancing against us. The agreement between us is that we should protect you, and as this is not in our power, we return you all that we took, but if we are victorious, we shall consider ourselves bound to you by the terms of our

agreement." In accordance with this order enormous sums were paid back out of their State Treasury and the Christians called down the blessings on the heads of the Muslims saying, "May God give you rule over us again and make you victorious over the Romans, had it been they, they would not have given us back anything, but would have taken all that remained with us." When Cyprus was taken during his reign, Hazrath Osman, the third Caliph, remitted the jiziya as he was unable as yet to guarantee the protection of the Cypriots who agreed to pay the same revenue as they had done to the emperor (of Rome).

"When any Christian people served in the Muslim army, they were exempted from the payment of their tax. Such was the case with the tribes of Jarajimah, a Christian tribe in neighbourhood of Antioch, who made peace with the Muslims promising to be their allies and fight on their side in battles on condition that they should not be called upon to pay jiziya and should receive their proper share of the booty." There are many such instances in Islamic history. In Egypt when Muslim peasants were exempted from military service, a tax was imposed upon them as on Christians. This tax was imposed only on the able-bodied non-Muslims, but old men, women, children, priests and monks were exempted from this tax. From this it will be clear to you that jiziya is not such an odious tax as it is generally made to appear. In this connection, the terms of the treaty between the Emperor and Maharaja Jai Singh sent by the Prince Azam, son of the Emperor, will help us much to know the force of what is said already, "Your petition came. We grant you the parganahs. You will have to send one thousand horsemen. Jiziya is remitted;" so it is clear that jiziya is imposed in lieu of military service. But,

my own feeling is that Aurangzeb ought not to have revived the old *jizya* as it was bound to embitter the feelings of his Hindu subjects, who were ignorant of *jizya*. It was a big political blunder that the shrewd monarch unfortunately saw great danger to the Muslim safety in the Rajput contingents who were showing a rebellious spirit against the Muslims.

This great man's very virtues stood in his way. The nobles and the subjects, accustomed to Jehangir's reckless luxury and light heartedness and to Shah Jahan's calm, peace and ease, would naturally not like a man who ascended the throne of Hindustan with a view to destroy root and branch all those evils that were slowly but steadily eating into the vitals of the nation. He played his part nobly, but the mistakes which he committed are those of a great man helplessly but heroically aiming at perfection. Only a great and cultured mind can see the splendour of simplicity.

He is unjustly regarded as the hater of Hindus. There is no doubt that the Rajput chiefs were for Dara. They fought for him but Aurangzeb forgave them: the Raja Jai Singh and Maharaja Jaswant Singh tendered their fealty to him. One of his wives was a Rajput princess, the daughter of Raja Raju of the Rajauri State in Kashmir. She was the mother of Mohammed Sultan, Munazzan and Badr-un-Nissa. For about 20 years from 1659 there has been no instance of any bad treatment of his Hindu subjects. He was following the policy of religious toleration for 20 years; to say that he was biding his time for working the ruin of the Hindus during this period is to do violence to one's own reason and judgment. Fanatics are never made that way. They do not wait for such a long time. The reason for his changed attitude has to be seen somewhere else.

The hostile and anti-Muslim attitude of the Benares Brahmans, the insurrection in Mewar of about 5,000 Hindu fanatics calling themselves Satnamis and the subdued encouragement they received from other Hindus, Aurangzeb did not naturally like as they were quite unprovoked and uncalled for. "A Satnami cultivator had a dispute with a Moghul soldier near Narnol, and the latter was beaten to death. When men were sent to arrest the Satnamis, they were up in arms and the quarrel developed into open rebellion against the Government. The Satnamis plundered Narnol, demolished mosques, and routed the foudardar of the district." This was perhaps in 1677. The armies sent against them were defeated. Some Zamindars and Rajputs rebelled and withheld the revenue. At last Raja Bishun Singh and others put down the rebellion.

Though Aurangzeb forgave the Rajput princes after the defeat of Dara they, especially Jaswant Singh, did not forget him. In the defeat and destruction of Dara, they saw their own defeat and destruction of their aspirations. Jaswant Singh is perhaps one of those unfortunate agents who have unconsciously worked for the destruction of Hindustan. The later Moghul emperors were as much Indian as any one of the Rajputs. They were further their kinsmen by marriage alliances. Aurangzeb gave him no offence, but Jaswant Singh's imperious temper was his own foe. He hated Aurangzeb first and then discovered causes for it. Tod sums up his character thus: "Jaswant neglected no opportunity which gave a chance of revenge. His overtures to Sivaji; his daring attempt to remove the imperial lieutenants, one by assassination, the other by open force, his inciting Muazzam, whose inexperience he was sent to

guide, to revolt against his father, are some among the many signal instances of Jasnant's thirst for revenge." Tod may justify these acts which together with other such wicked acts under similar circumstances have brought about the ruin of India. Aurangzeb is dead; India which is living today is paying heavily for such acts. Tod can excite the hatred of the Rajputs by his masterly appeal to passions but will perpetuate India's degradation. Jasnant died leaving two posthumous male babies one of whom died subsequently. His followers took up the attitude of their dead chief and carried on the revolt.

It is really sad to note that the Rajputs who owed much to the generosity of Akbar Jahangir, and Shah Jahan should never have hesitated to destroy the empire in the reign of many of whose rulers was running the Rajput Indian blood. They threw to the winds all the annals of past devotion and glorious acts of patriotism and loyalty. They did not hesitate to break the unity of India achieved after so much of labour and devotion. Udaipur (Mewar) and Jodhpur (Marwar) united and rebelled against the great grandson of Akbar and their own Indian Emperor. No doubt the rebellion was put down, but India lost her glory. His suspicions were now confirmed and he could no longer trust the Rajputs and other Hindus. In the heat of passion, the Rajputs destroyed mosques and insulted the Muslims. Some temples too were demolished. The Hindus and Muslims became for the time, being foes to enslave their country to a foreign people. Sivaji may be regarded as a Hindu hero born to revive the past glories of the Hindus. But, we have to bear in mind that he and his people contributed not a little to destroy the native government and thus make room to

a foreign people. This is all destiny! Had Muslims led the same, simple, and vigorous life of old, had the Rajputs stood by the Delhi throne as they ought to have done, had Sivaji realised the dangerous consequences of his move, India's history would have been different. But, unfortunately, the Hindus saw in the destruction of the Muslims, only the destruction of their old hated conquerors without realising that the destruction of the Muslim empire in India heralded the destruction of India's glory and independence. If the Hindus had but realised that in the destruction of the Mussalmans they but saw the destruction of men of Indian blood pure and simple, but belonging to a different religion, things would have been different. But, let us submit to the decree of Providence and work out our destiny present and future with patience and wisdom. The British were once the conquered people, but today they are one of the greatest nations in the world. We, too, can be that and should be that. Let us learn all that we should and carve out our destiny.

Aurangzeb is also found fault with as he subjugated the Sultans of the South. There is no doubt that he was following the traditional policy of the Moghul emperors towards the Sultans of the South. We see every one of them from the time of Akbar invading the South and so the assertion that Aurangzeb invaded the south because the Sultans were Shiahs is not correct. Aurangzeb was an imperialist like his great grandfather, Akbar; Golkonda and Bijapur were big obstructions to the conquest of the whole of South India. Further, Golkonda and Bijapur offended the Emperor by systematically rendering help to Sivaji against him in spite of the royal commands to them not to do such a thing. Whatever may be



man of versatile genius. We do not even care to know the very many defects of very many emperors, but the very fact that some of his failings we do not like shows that he was an outstanding personality. He died in 1707 after a rule of about 50 years leaving the imperial sceptre to successors who could not hold it firmly.

We shall note here what some other writers have thought about him. Orme says, "The condition of the Moghul empire began to lose its vigour immediately after the death of Aurangzeb, the ablest monarch that ever ruled over Indostan." Hamilton says, "He was a prince in every way qualified for governing. None ever understood politics better than he. The balance of distributive justice he held in exact equilibrium. He was brave and cunning in war, merciful and magnanimous in peace, temperate in his diet and recreation and modest and grave in his apparel, courteous in his behaviour to his subjects and affable in his discourse. He encouraged the law of humanity and observed them as well as those of religion." Bernier says, "that this prince is endowed with a versatile and rare genius, that he is a consummate statesman and a great king." Zahiruddin Faruki, Barrister-at-Law, the learned author of "Aurangzeb and his Times" has said the following significant words about what the Moghuls have done to our India. "The Moghuls are no more. Their flag will not flutter again on the bastions of the Red Fort at Delhi; the Peacock Throne will never glitter in the Majestic hall of Divan-i-Am; the voice of the Badishah will not be echoed from its ornate walls which now resound with the hilarity of thoughtless sight seers. The world will see no more the pomp and pageantry, the splendour and magnificence of the mighty

Moghuls. But when posterity will pause to consider the civilising influence of their institutions, the uniformity of their laws, the renaissance of art and literature, and the economic self-sufficiency of the period it will find that never before in India were such vigilant and systematic efforts made to protect the poor, to dispense equal justice, to encourage commerce and agriculture, to give peace and security, and to advance the general happiness of the people. The traces of the Moghul rule are revealed not only in the records of the past but also in the vocabulary of the present. Our revenue and judicial departments teem with terminologies which remind us of the influence of the old system." The learned author says in the same book: "Barring a few cases of bigotry and fanaticism, vengeance and individual incendiarism, the relation between the Hindus and Muslims was generally marked by goodwill and mutual toleration. In spite of jarring elements of political dissension and strife and in spite of corrosive influence of religious antagonism, if we study the prevailing conditions with fairness and impartiality we will find that the matrimonial alliances of the royal family, social equality, the uniformity of law and usage and the division of posts and powers among the nobles of both the communities, were dominant factors which were conducive to the growth of common language, culture and interest."

With the death of Aurangzeb, the last great Moghul, passed away the glory of Hindustan: his son Muazzam titled Bahadur Shah ascended the throne after a brief contest with his brothers. The Rajputs were in open revolt; the Sikhs whose religious views were influenced by Islam were rising in the Punjab; the Jats were rising at Agra; the Mahrattas were doing their worst; and the English, too, ventured out to add

to the confusion. The empire was in the grip of death agony for more than half a century after Aurangzeb's death. Nadir Shah in 1739 gave a death blow to the already tottering empire, and in 1761 Ahmed Shah gave a crushing blow to the rising power of the Mahrattas at Panipet and thus paved the path for the English to come.

I do not write history ; my object is merely to put a few facts together and then leave my reader to draw his own conclusion. Our children study carelessly written history books in their schools : their young minds are poisoned : Muslim children may learn from such books to feel that it is not a wrong thing for a Muslim to harm the Hindus. The Hindu children may learn from these wretched books and feel that Muslims are wicked people who will not hesitate to harm them. Such books as these are doing a great deal of mischief.

Text book committees and boards of studies all over the country should do their duties dauntlessly and honestly. It is gratifying to note the following remark by the Madras Text Book Committee in its report for the Triennium ending with the 31st March 1944. "In regard to history books particularly, with reference to the Muslim period, many books have to be declared unsuitable because of extreme criticism and sweeping generalisation on Muslim rulers."

5. Spread of Islam.

Bad history has done enough mischief. Muslims have done very little to remove it. Do our people know that Muslim kings have made to thousands of Hindu Temples big and generous gifts? The Hindu Religious Endowment Board can really render a national service if it can bring out a book regarding the Muslim gifts to Hindu temples. Do our people know that, long before the advent of the political power of the Muslims in Southern India, the Hindu monarchs were treating the Muslims quite well? Do our people realise that India should have been a desert today had Muslims and Hindus been fighting like mad dogs as depicted in wretched books? A wicked book is worse than ten thousand wicked men put together.

We have already spoken to you about the Muslim rulers in India. You may now feel that many false things have been written against them. Compare them with the other kings of their times and you will find the difference. The Muslim kings did not burn heretics; they did not exterminate races from their native lands. The Muslims, no doubt, ruled over the subject races, but did their best to become part and parcel of them. Did not the Muslims in India Indianise even their rulers? Jehangir, Shah Jahan, Aurangzeb and Bahadur Shah were Indians pure and simple: they were attached to the country of their birth. We may say the same thing about every one of the Muslim kings in India except a few. Some of them had their weaknesses and bigotry. Can any nation say that it had no foolish kings in its history?

The tremendous and lightning rapidity with which Islam has spread in the world has dazzled many a man : unscrupulous men have attributed this to the sword of Islam. They say that in India, too, Islam was spread at the point of sword. But, they do not give any convincing reasons why the remaining thirty crores of non-Muslims stand outside the fold of Islam today. If fire and sword could have converted ten crores, the same fire and sword should have converted the remaining thirty crores, too. If this were so, Delhi and Agra, the great Muslim capitals and cities, should not have had even a single Hindu, but you have there more Hindus than Muslims. "How little was effected towards spread of Islam by violence on the part of Mohammadan rulers may be judged from the fact that even in the centres of the Mohammadan power, such as Delhi and Agra, the Mohammadans in modern times in the former district hardly exceeded one-tenth and in the latter they did not form one-fourth of the population."^{*}

These persons connect the entire spread of Islam with the political power of the Muslims. There is, no doubt, that political power was one of the many causes for the spread of Islam in Northern India. But there were very many factors much more powerful than the political power of the Muslims. The simplicity of Islam, its grand principle of the Unity of God, its unique principle of its real equality and brotherhood of man both in the sight of God and man, the existence of caste system and the caste imperialism in India, the fact that by the mere touch of Islam the erstwhile lowest man becomes the equal of the highest in the land with great opportunities open to him, the Muslims' devotion to their faith and their burning

* T. W. Arnold : "The Teaching of Islam."

desire to spread the truth as they conceived it, are some of the factors that we cannot honestly overlook. We cannot help quoting here what T. W. Arnold has said with reference to the theory of the political power of the Muslims in his great and famous book, "The Teaching of Islam." "Although in after years this great empire was split up and political power of Islam diminished, still its spiritual conquests went on uninterruptedly. When the Mongol hordes sacked Baghdad (A.D. 1258) and drowned in blood the faded glory of the 'Abbaside dynasty,'—when the Muslims were expelled from Cordova by Ferdinand of Leon and Castille A. D. 1236) and when Granada, the last stronghold in Spain, paid tribute to the Christian kings—Islam had just gained a footing in the Island of Sumatra and was just about to commence its triumphant progress through the islands of the Malay Archipelago. In the hours of its political degradation, Islam has achieved some of its most brilliant, spiritual conquests: on two great historical occasions infidel barbarians have set their feet on the necks of the followers of the Prophet,—the Saljuk Turks in the eleventh century and the Mongols in the thirteenth century—in each case the conquerors have accepted the religion of the conquered. Unaided also by temporal power, Muslim missionaries have carried their faith into Central Africa, China and the East India Islands." Today Islam has found her adherents in England, North America, Australia and Japan. This was not due to any political power of the Muslims. "We undoubtedly find that Islam has gained its greatest and most lasting missionary triumphs in times and places in which its political power has been weakest as in Southern India and Eastern Bengal."* "But these conquerors would

* T. W. Arnold: "The Teaching of Islam."

appear to have had very little of that 'love for souls' which animate the true missionary and which has achieved such great conquests for Islam. The Khiljis (1290-1320), the Tughlaqs (1320-1412), and the Lodis (1451-1526) were generally too busily engaged in fighting to pay much regard to the interests of religion, or else thought more of the exaction of tribute than of the work of conversion !”*

Islam does not countenance foolish and intolerant acts. Islam cannot flourish in an atmosphere of suspicion and hatred: it prospers when there is contact, friendly understandings, enlightened tolerance and a desire to learn. We can venture to say that no nation in the world either ancient or modern has such a long series of tolerant rulers as the Muslims who ruled for about eight centuries over the biggest empire the world has ever seen consisting of diverse races, cultures, religions, and civilisations. Is this not due to the humanising influence of Islam? No doubt the wanton bloodshed and massacre of thousands of Muslims in the wretched days of mad crusades, the callous destruction of famous Muslim cities and the wanton slaughter of hundreds of thousands of the Muslims at the hands of rude barbarians like the Seljuk Turks and Mongols did naturally embitter the Muslim feeling. “There is no event in the history of Islam that for the terror and desolation can be compared to the Mongol conquests. Like an avalanche, the hosts of Chengiz Khan swept over the centres of Muslim culture and civilisation leaving behind them bare deserts and shapeless ruins where before had stood the palaces of stately cities, girt about the gardens and fruitful corn-land. When the

*T. W. Arnold: “The Teaching of Islam.”

Mongol army had marched out of the city of Herat, a miserable remnant of forty persons crept out of their hiding places and gazed horror-stricken on the ruins of their beautiful city—all that were left out of a population of over 1,00,000. In Bukhara, so famed for its men of piety and learning the Mongols stabled their horses in the sacred precincts of the Mosques and tore up the Qurans to serve as litter; those of the inhabitants who were not butchered were carried away into captivity and the city was reduced to ashes. Such too was the fate of Samarkand, Balkh and many another city of Central Asia, which had been the glory of Islamic civilisation and the dwelling places of holy men and seats of learning—such too was the fate of Baghdad that for centuries had been the capital of the Abbassid dynasty! Let those that flippantly talk of Islamic spread at the point of sword reflect upon this! These very barbarians Islam conquered after a hard struggle of about a century: they, in turn, became its defenders. This achievement of Islam in the missionary field is perhaps the most marvellous one in the history of the world. Without any temporal power or the so-called Muslim sword, the crushed-down Muslims won these hard and barbarous warriors to the fold of Islam, despite the determined Christian and Buddhist opposition to Muslims and their mighty and Himalayan endeavours to win them to their own faiths. Islam's spread in China and in Malay Archipelago are entirely due to the zeal of Muslim traders, merchants, scholars and missionaries. We do not see the so-called Muslim sword in operation. Islam need not wield the sword for its spread; for an atmosphere of contact, understanding, and peace is quite congenial to its spread. The Muslims, no doubt,

* T. W. Arnold: "The Teaching of Islam."

got Africa by conquest, but they won the soul of Africa as peaceful missionaries, and the same applies to other parts of the world conquered by them. We have already told you that some Muslim kings did depend on their political power and force to spread their faith, but such kings were few and exceptional. We would not have taken so much of space and time, had we not known that Hindus have been thoroughly prejudiced against Islam and the Muslims.

You know India is one of the biggest countries in the world. It is 2,000 miles from North to South and 2,500 miles from East to West. Its area is 15,78,000 square miles. It is twenty-seven times bigger than England. In the seventh century of the Christian era it was not easy to travel from South to North or East to West because of jungles, deserts, rivers and mountains. The Arabs conquered Sindh in 712 A.D. No Muslim king in the North ever thought of invading the South till the early dawn of the fourteenth century of the Christian era, when famous Alauddin Khilji entrusted to his great general, Malik Kafur, the most perilous task of invading and conquering Southern India. He achieved brilliant victories; and brought the south under the sway of the far off Delhi. Except perhaps Firuz Shah, the early Muslim kings of the north thought more of their revenue than of conversion. They were mere conquerors of territories, statesmen and administrators. They were unfit to undertake the task of spiritual conquest of souls.

This grand task, the pious, simple, and good Muslims had to undertake and fulfil. To attribute the spread of Islam to kings is doing injustice to the memory of these great souls. They were missionaries, merchants, travellers and scholars. In this connection

it will be to our advantage to know what S. Muhaimad Husayn Nainar in his learned book, "Arab Geographers' Knowledge of the Southern India" writes: "It is well-known that the commerce of India with Greeks and Arabs was very extensive in centuries preceeding the Christian era. Islam became the religion of the Arabs in the 7th century A.D. This spiritual awakening was accompanied by tremendous consolidation among the Arabs, who were soon attempting to establish their supremacy by overthrowing their two powerful opponents, the Persians in the east and the Romans in the west. The first Muslim invasion of India was in 711 A.D. under the command of Qasim from Basra, and secured the temporary conquest of Sind. With the advent of Islam came a great impetus for travel, commerce, and adventure which persisted until the 14th century..... During these seven centuries the Muslims were the chief carriers by land as well as by sea. Many books relating to kingdoms, roads by seas and land, the fauna and flora of various countries, came to be written at the instance of the ruling powers and by enthusiastic travellers.

"There are materials available for this work from about the ninth century to the fourteenth century A.D., and first-hand Chinese accounts to the middle of eighth century. After this, nothing can be gathered except from Arabic sources until the close of the twelfth century A.D."

Muslim writers have left valuable records of what they observed in the countries to which they went as merchants, travellers and missionaries. Long before the seventh century A.D. there were Muslim merchants who had settled in Ceylon. Long before the Muslim

kings in the North invaded and conquered the South, there were already many Muslims in the South. Burhan-ibn-Hasan in his book *Tozak-i-Walajahi* categorically states that, "The Nawayat emigrated from their native home owing to the tyranny of Hajjaj-ibn-Yusuf and reached the coast of Hind by sea. They settled in the region of Konkan in the territory of the Mahrattas." Idrisi a brilliant writer who was flourishing in the first half of the twelfth century has stated that Muslims lived in all countries of "Hind" and "Sind" and that the Muslims frequented in large numbers the town of Nahrwarah as traders and merchants. He has also observed that they were honourably treated by the king and his ministers. Sulayman, perhaps living in the first half of the ninth century A.D., Musudi, a great traveller living perhaps in the first half of the tenth century A.D., Istakhri flourishing perhaps in the first half of the tenth century A.D. and Ibn Hawqal perhaps living in the later half of the tenth century A.D., have stated in their works that the Balharas and their subjects treated the Muslims with respect and affection, that Islam was flourishing in this country, that Mosques, and cathedral mosques were built in which prayers were regularly said, that the Muslims on behalf of the Balhara ruled over the Muslims in the cities of Balhara, that the subjects of the Balhara attributed the prosperity and the longevity of their sovereigns to the latter's love for the Muslims and that there was no sovereign in "Hind" and "Sind" who honoured the Muslims like the Balharas. From what we have stated it is clear that Muslims were living in Southern India.

The learned author S. Muhammad Husayn Nainar in his "Arab Geographers' Knowledge of Southern India" explains the term 'Balhara' as follows :—

"The Arabic form 'Balhara' may be a corruption of the Sanskrit 'Vallabharaja' (Supreme king). This word 'Vallabharaja' should by rules of parakrt or vernacular pronunciation become Vallabha-ray, Ballaha-ray or Balharay. The last two forms are the same as Ballahara or Balhara of the Arab writers who give the meaning for this title as 'king of kings'. The early Calukyas assumed the title of Vallabha. They came into prominence about the middle of the sixth century A.D. Pulikesi II who ascended the throne in 607 A.D. was the greatest king of this dynasty. By 634 A.D. his supremacy was established throughout the south. He assumed the title of Parameswara or the Lord paramount. The early Calukyas held their power till 747 A.D. The Rashtrakutas became the 'Lord Paramount' of the South after the early Calukyas and maintained their paramountcy from 747 A.D. to 973 A.D. The later Calukyas drove away the Rashtrakutas and once more became the supreme kings in the south. This was from 973 A.D. to 1189 A.D. The early Calukyas, the Rashtrakutas and the later Calukyas had for one of their titles, 'Vallabha Raja', the Arabic 'Balhara' as already stated."

We know you have studied Indian history. But do you know that there were many Muslims devoted to their faith, whose one object in life was to elevate human beings and bring them to the knowledge of the worship of one God? Islam owes its present position in India almost entirely to the sincere and unostentatious services which these good, simple, and pious Muslims rendered. Almost every part of India had its Muslim missionaries and pious men who had nothing to do with any temporal power. We shall now briefly speak to you about these great souls.

Islam made its appearance in South India as far back as the early dawn of the 8th century of the Christian era: we have already seen that the Balharas of the South were kind to Muslims and holding them in great respect, that there were many mosques in their kingdom in which prayers were regularly held, that many Muslim scholars and travellers were familiar with many places in the South, and have left valuable records of what they saw and that these valuable records acquaint us with a very high degree of culture and civilisation the South had achieved. Muslim merchants, scholars, travellers and missionaries did much to help the spread of Islam. Besides these simple good men, there were many Muslim saints who devoted their lives to the service of mankind.

One of the most famous saints in South India is Sayyid Nathar Shah (969-1039 A.D.). After many wanderings in several countries like Persia, Arabia, and Northern India, he finally settled down in Trichinopoly. The Muslims called Ravuthans owe their knowledge of Islam and their conversion to his great missionary activities, his exemplary life of prayers and of charitable works. These Tamil speaking Muslims live chiefly in the Tamil speaking districts of Madura, Tinnevely, Coimbatore, North Arcot, and the Nilgiris. They are good, simple, hard-working, God-fearing and brave Muslims. Sayid Ibrahim Shahid's famous tomb is at Ervadi in Ramnad District. He is supposed to be a militant hero who led an expedition into the Pandyan Kingdom and ruled over it for about twelve years. We do not know how far it is historically true: the fact that his descendants even today enjoy the lands granted to the Saint's son by the Pandavas militate against this theory. If this were true the Arab writers who have written so much about

the South would not have overlooked such an important event as this. Further, it is significant that the Hindus, too, visit his tomb and revere his memory. There have been many saints but the latest one in the South is Shahul-Hamid (1532-1600) who was born at Manikpur in Northern India. He made extensive tours in Southern India and finally settled down at Nagore. He preached Islam to the people and many became Muslims. His shrine is most famous in Southern India: thousands of Muslims and Hindus visit it every year and thus honour his memory. The Muslims called Dudakulas ascribe their conversion to the missionary activities and the saintly life of Baba Fakhrul-Din who is said to have become a mendicant, having abdicated his throne of Siastan in favour of his brother. He finally settled down at Penukonda: it is said that he won the local Raja and a large number of his subjects to Islam.

Malabar is undoubtedly the first place in India to come into contact with Islam. The Mappillas trace their descent to a band of refugees from Iraq during the time of Hajjaj-ibn-Yusuf. Even before this there seem to have been Muslims. "The trade in spices, ivory, gems, etc., between India and Europe, which for many hundred years was conducted by the Arabs and Persians, caused a continual stream of Muhammadan influence to flow in upon the West Coast of Southern India. From this constant influx of foreigners there settled a mixed population, half Hindu and half Arab or Persian, in trading centres along the coast. Very friendly relations appear to have existed between these Muslim traders and Hindu rulers, who extended to them their protection and patronage in consideration of the increased commercial activity and consequent prosperity of the country, that resulted from their

presence in it, and no obstacles were placed in the way of proselytising, the native converts receiving the same consideration and respect as the foreign merchants, even though before their conversion they had belonged to the lowest grade of the society.”*

Whether the traditionary account that some Muslim pilgrims arrived at Cranganore and won the Raja to Islam at a very, very, early date is historically correct or not, it is beyond any doubt that Islam had taken a deep root on the west coast a very long time ago. This was chiefly achieved by Arab merchants, but there were also several professed theologians in various towns on the Malabar Coast.

Besides these, the social disabilities, under which the Tiyans, one of the very intelligent and most progressive communities in India, the Mukkuvans, a fishermen class, and Cherumans, an agricultural class, suffer, have undoubtedly helped the spread of Islam. Many of them became Muslims. In this connection we cannot help quoting the following lines: “In the Western Coast districts the tyranny of caste intolerance is peculiarly oppressive; to give but one instance, in Travancore certain of the lower castes may not come nearer than seventy-four paces to a Brahman, and have to make a grunting noise as they pass along the road, in order to give warning of their approach. Similar instances can be multiplied. What wonder, then, that the Mussalman population is fast increasing through conversion from these lower castes, who thereby free themselves from such degrading oppression, and raise themselves and their descendants in the social scale.”*

“The Zamorin of Calicut, who was one of the chief patrons of Arab trade, is said to have encouraged

* T. W. Arnold: “The Teaching of Islam.”

conversion to Islam, in order to man the ships on which he depended for his aggrandisement and to have ordered that in every family of fishermen in his dominion one or more of the male members should be brought up as Muhammadans." These facts definitely militate against the theory that Malabar owes Islam to the endeavours of Tippu Sultan who, after his proclamation in 1788 to the people of Malabar, is alleged to have used the sword for its spread. This is nonsense. Why did he not use the sword in Mysore? Why did he not convert Mysore Hindus to Islam? Tippu has been falsely accused of crimes which he has not committed. We shall speak to you about this in another place.

Now we shall examine the following, his proclamation to the people of Malabar and show the absurdity of the theory that Tippu Sultan used his sword to spread his faith: "From the period of the conquest until this day, during twenty-four years, you have been a turbulent and refractory people, and in the wars waged during your rainy season, you have caused a number of our warriors taste the draught of martyrdom. Be it so. What is past is past. Hereafter you must proceed in an opposite manner, dwell quietly and pay your dues like good subjects;...I hereby require you to forsake these sinful practices and to be like the rest of mankind; and if you are disobedient to these commands, I have made repeated vows to honour the whole of you with Islam and to march all the chief persons to seat of Government." Read this proclamation with the care it deserves. It is more an earnest appeal to his subjects not to be "turbulent and refractory" as they were then for the last twenty-four years on the definite promise that he would forget this and also the wars waged against him, causing the death of 'number' of his warriors: he

appeals to them to behave like good citizens and "pay (the) dues". He also appeals to them like a father to his children to abandon some evil customs found among them and "to be like the rest of mankind". From this it is clear that he had grievances against them not because they were non-Muslims, but because they were, according to him, behaving in a manner both detrimental to the safety of his state and morality of his subjects in his kingdom. This is not the manner and fashion a fanatic talks: fanatics are made differently: "and if you are disobedient to these commands, I have made repeated vows to honour the whole of you with Islam." Hinduism had clearly no influence over those people as is shown by the evil customs which were existing among them. Tippu Sultan naturally thought that he should wean them from these evils by bringing them within the fold of Islam, whose code of morality is grand and unique. As we have already said, we shall speak about this in detail in another place. We shall now speak to you briefly about the missionary activities of the Muslim saints, savants and other pious Muslims in other parts of India.

We shall now take up the missionary activities of the Muslims in Bengal which has a great number of Muslims today. The Muslim missionaries achieved a very great success here. There were many reasons for this. Muhammad Bakhtiyar Kilji conquered Bihar and Bengal at the end of the twelfth century and thus established a Muslim kingdom. Raja Kans, who ruled over this kingdom after the restoration of Hindu rule for about ten years, was a very tolerant Hindu king. He died in 1414 A.D. and his son Jatmall called together all the important men of his state and expressed his desire to leave the throne in favour of his younger brother if they had objection to his embracing

Islam and ruling over them. They nobly expressed their king could adopt any religion he liked. He called himself Jalal-Din Muhammad Shah. We know that Afghans also had settled in this province. There is no doubt that these facts should have created opportunities for the spread of Islam. Besides this, there are other factors which we have to bear in mind while dealing with this subject.

The non-Aryan aborigines since the days of the Aryan conquest of Hindustan and the non-Aryans who subsequently came here have been living here "despised and condemned by their proud Aryan rulers" The simplicity of the Islamic creed together with its grand themes of the Unity of God and Brotherhood and Equality of man could not but win the hearts of these down-trodden Bengalees. "To these poor people, fishermen, hunters, pirates, and low-caste tillers of the soil, Islam came as a revelation from on high. It was the creed of the ruling race, its missionaries were men of zeal who brought the gospel of the Unity of God and the equality of man in its sight to a despised and neglected population. The initiatory rite rendered relapse impossible and made the proselyte and his posterity true believers for ever. In this way Islam settled down on the richest alluvial province of India, the province which was capable of supporting the most rapid and densest increase of population. Compulsory conversions are occasionally recorded. But it was not to force that Islam owed its permanent success in lower Bengal. It appealed to the people and it derived the great mass of its converts from the poor. It brought in a higher conception of God, a nobler idea of the brotherhood of man. It offered to teeming low castes of Bengal, who had sat for ages abject on the outermost pale of the Hindu community, a free

entrance into a new social organisation."* One of the earliest missionaries of Bengal is Shaykh Jalal-al-Din Tabrizi who died in 1244 A.D. He was a pupil of the great saint, Shihab-al-Din Shuhrawardi. The Bengali Muslims revere the memory of these great friends of humanity, to whom they owe their knowledge of Islam. This explains the fact why you find a large number of Muslims in the country districts with no traces of settlers from the west and in places where despised and neglected Hindus most abound, but not so many in the ancient centres of the Muhammadan Government.

The City of Lahore was honoured by Shaykh Ismail from Bukhara, the great city of learned and pious men. He came here in 1005 A.D. He was a great missionary who won to Islam everyone who came in contact with him. The western plains of the Punjab owe their conversion to Islam to the activities of Bahaal-Haqq of Multan and Baba Farid-al-Din of Pakpatan.

Khwajah Mu'inal-Din Chisti who was a pioneer for Islam in Rajaputana is one of the most famous Muslim saints in India. He was the native of Sajistan to the east of Persia. A yogi, the perceptor of the Raja of Ajmere, was one of his first believers in Islam. Many Hindus became Muslims. He died in Ajmere in 1234 A.D.

Sayyid Jalal-al-Din who was born at Bukhara in 1199 A.D. came to India and settled in Uch in 1244 A.D. now in the Bahawalpur territory. Many people embraced Islam. He died in 1291 A.D.

*Sir. W. W. Hunter: "The Religions of India."

Panipat was honoured by the presence of Abu Ali Qalandar, a native of Persian Iraq. He died in 1324 A.D. at the ripe age of 100. Many Rajputs became Muslims.

Lower Assam owes its knowledge of Islam to Shaykh Jalal-al-Din, a Persian who settled down at Silhat. He was famous for his piety: his missionary labours were crowned with great success. Sayyid Safdar Ali won many artisans to Islam in the districts of Khandesh in the Bombay Presidency. Mawlavi Ubayd Allah, a Brahman convert to Islam, a great scholar, won many people to Islam in Patiala. In the Kashmir State you have the greatest number of Muslims in India with the exception of Sind. This is entirely due to a long-continued missionary movement conceived and executed mainly by fakirs and dervishes. The first Muslim king of Kashmir, Sadral-Din, owes his knowledge of Islam to Darvesh Bulbul Shah in the early parts of the 14th century. Sayyid Ali Hamadani from Hamadan in Persia did much to spread Islam. He was accompanied by 700 Sayyids who established hermitage all over the country and thus gave an impetus to the spread of Islam. This was in the year 1388 A.D. During the time of Akbar, Kashmir became a province of the Moghul Empire: the Muslim influence naturally grew.

To the north and north-east of Kashmir, Baltistan and Ladakh inhabited by a mixed Tibetan race ascribe their knowledge of Islam to missionary activities. Tibet proper owes its knowledge of Islam to the missionary zeal of the Kashmir merchants.

The Deccan owes its understanding of Islam to the earnest activities of the Muslim missionaries and also to the zeal and love of early Arab traders,

merchants and scholars, who had settled in the 10th century A.D. in large numbers in the towns of Konkan. The tolerant Bahmani and the Bijapur Sultanates, too, should have given an impetus to the spread of Islam. Pir Mohabir Kham-dayat, an Arab preacher, came to the Deccan as early as 1304 A.D. Many became Muslims. About the close of the 14th century a celebrated saint from Gulbarga, Sayyid Muhammad Gisudaraz, won to Islam a number of Hindus in the Poona District. Hoshim Pir Guzarati brought to the fold of Islam many Hindu weavers in the district of Dharwar. Nasik owes its knowledge of Islam to the zeal and activities of Shah Muhammad Sadiq Sarmast Husayni who came from Medina in 1586. He finally settled down at Nasik. There were many other missionaries who devoted their lives to the service of humanity.

We have already seen that the Arab conquerors of Sind were tolerant men; Multan, one of the outposts of early Islam, owes its adherence to Islam to the activities of the missionaries. During the three centuries of the Arab rule, several Sindian princes became Muslims. "That these conversions were in the main voluntary, may be judged from the toleration that the Arabs, after the first violence of their onslaught, showed towards their idolatrous subjects. The people of Brahmanabad, for example, whose city had been taken by storm, were allowed to repair their temple, which was a means of livelihood to the Brahmans and nobody was to be forbidden or prevented from following his own religion, and generally, where submission was made, quarter was readily given, and the people were permitted the exercise of their own creeds and laws".^{*}

^{*} T. W. Arnold : " The Teachings of Islam. "

